



Acting

TOWARDS EMPOWERMENT

A COLLECTION OF PEDAGOGICAL PRACTICES ON THE POWER
TO ACT



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





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Introduction

Why this collection?

« Because civil society actors play an important part in the emergence of a fairer and more inclusive society. »¹

Frères des Hommes and its Senegalese, Haitian, Rwandan, Congolese, Indian and Peruvian partners, in collaboration with BATIK int, have joined forces to form the «Train to Transform» collective.

Since 2016, the 10 member organisations have been involved in this collective to share field practices, methods and tools. This booklet is the fruit of this collaboration that gives vulnerable communities more power to act. It is a new resource for all the members of the collective and other organisations to enrich their training practices and support methods. It is also a resource for any other civil society organisation involved in the fight for social change.

¹ Quote from the Collective Train to Transform :
<https://www.fdh.org/-Le-collectif-Former-pour-transformer-.html>

Where did this booklet come from?

This booklet was designed as a result of support missions carried out by FDH and Batik, in collaboration with several other organisations : CENCA in Peru, APEF in the Democratic Republic of Congo, Duhamic-Adri and Adenya in Rwanda and Fedina in India. These other organisations are involved in training activities aimed at developing the power to act and overturning gender inequalities by working for the economic emancipation of women, defending the rights of informal workers or strengthening community groups.

The booklet provides keys to understanding the concepts of gender and empowerment. In 2023, it was expanded with elements on egalitarian masculinity and the concept of non-mixity. As a secondary function, this booklet offers teaching tools based on the experience of the members of the collective.

Who is it aimed at?

This collection has a **triple purpose**:

- > It is aimed primarily **at professionals and volunteers involved in creating training modules for people in vulnerable situations, and those around them, who reproduce relationships of domination**. They will discover the tools they need to broaden their thinking and fuel their activities.
- > **Senior managers** (members of the board of directors or executive committee) will also find a conceptual framework to broaden their thinking and tools to help them lead strategic discussions (in particular, the sheet on the Power to Act Tree).
- > Lastly, **anyone wishing to delve deeper into the subject and broaden their thinking on issues of gender and empowerment** might be interested in the booklet.





I WANT
to understand

The power to act :

AN AWARENESS TO EMANCIPATE ONESELF FROM RELATIONSHIPS OF DOMINATION



Emancipation, power to act, empowerment: a tailor-made vocabulary

Several words are used by civil society actors to describe the power that a person can have over his or her own life. As a foreign-born concept, it is difficult to find a translation in French which would capture every dimensions. The most commonly used word in the French-speaking world is « *émancipation* ». However, language evolves according to local contexts. For example, in some authoritarian regime, civil society organisations cannot talk about empowerment or emancipation without risking to be threatened. In those cases the term « *autonomisation* » is most frequently used.

Sometimes, the use of a technical vocabulary prevents understanding and transmission. If you have time, we advise you to take a moment to discuss this concept with the people you are working with by using cases close to their own reality.

Far from conceptual dogmatism, we think it is important to feel comfortable with the words used and even more important to make sure that the word refers, in people's imaginations, to the process of becoming aware of the inner power of each individual and the power of people within a group.

In the collective « *Train to Transform* », the word emancipation is understood as the process thanks to which vulnerable populations become aware of their power, as individuals and as a group.

The training courses focusing on empowerment are based on the articulation between technical capacity building and political training, which aim to raise critical awareness. The goal of these trainings remains action-oriented.

Feel free to use the word that suits you!

1. The origin of the concept

1960 The concept emerged in the 1960s in relation to studies about popular education from Brazilian author, Paulo Freire². In the 1970s, the African-American movement (Black Power) and the works on the participatory approach also aimed to develop vulnerable populations' critical thinking. These three approaches question the notion of power and power relations between people.

1980 Since the 1980s, working-class women from Latin America have been claiming the notion of empowerment in order to raise awareness on power relations and domination and to develop economic and political proposals to change these relations. They highlight the importance of working on self-esteem in order to understand the social and cultural construction of social relations and their evolution over time.

1990 Since the 1990s, international development organisations have been interested in the empoderamiento concept (translated as empowerment). A women and researcher international network has used this word to insist on the process by which women gain access and control resources (material and symbolic) and strengthen their capacities and representation in every field.

More broadly, it was after the World Conference on Women in Beijing (1995) that the concept was adopted by international institutions and NGOs.

The empowerment of women and their full participation in all spheres of society, including participation in decision-making processes and access to power, are fundamental to achieving equality, development and peace.

Initially, the term was used exclusively in gender studies and began to be applied to all groups of people in vulnerable situations with increasing use in community or social work, or development cooperation. Gradually, development agencies, the United Nations and even the World Bank began to use the term. However, by appropriating the concept to themselves, these institutions emptied it from its original meaning given by social movements. The concept was considered strictly as one's own ability to take charge of its economic resources.

2 FREIRE, Paulo; Pédagogie de l'autonomie, 1977



2. The different visions of empowerment

For social movements, the notion of power was at the center of their thinking. The term « empowerment » was used as a reference to questions related to domination. Empowerment thus refers to the process by which people strengthen their capacities, their confidence, their vision, their leadership as a social group in order to bring about positive changes in the situations they experience, for the purpose of reversing power relations.

Liberating Empowerment: Developing and Questioning the System

Individuals can, alone or collectively, develop the capacities necessary to transform their lifestyles. Based on this premise, social movements considered that empowerment was linked to the idea of implementing and respecting rights and obligations.



Empowerment is a strategy for groups or individuals in vulnerable situations to increase their power in order to access the use and control of material and symbolic resources, gain influence and participate in social change. This process includes a phase in which people become aware of their rights, capacities and interests and their interdependence with others. Having strengthened their position and status, they will be able to participate in decision-making spheres and have the conditions to influence others.

The solution to the problems of marginalized people is no longer in the enforcement of remedies to poverty but in a redistribution of power.



The Congolese partner organisation APEF offers training in textile cutting and sewing to women to enable them to develop an economic activity as entrepreneurs. At the same time, the women participate in «consciousness-raising» training courses provided by the APEF training centre (modules on women's rights and gender, self-esteem, sexual and reproductive health, the right to education, civic awareness).

Liberal Empowerment: Strengthening Self-interest

The term is also used, from the end of the 1980s, by international institutions such as the World Bank or the United States Agency for International Development (USAID) and becomes one of their priorities.

According to this approach, « empowerment » leads to one's individual ability to be more autonomous and self-sufficient. It means to be less dependent on employment services in order to get an entrepreneurial spirit so as to create micro-enterprises and move up the social ladder.

This also implies improving access to markets, as well as to political structures (farmers' organisations, chambers of commerce, etc.) in order to participate in economic and political decision-making. Ultimately, this implies a process that involves some form of participation but does not question existing structures.



3. A multidimensional process

From the perspective of social movements, empowerment includes both individual change and collective action and implies a radical change in the relations of domination and of the mechanisms that reproduce the subordination of certain groups. The process of empowerment is seen as a dynamic.

*Individual dimension:
the acquisition of greater autonomy,
« Awareness »*

Individual empowerment refers to the process by which people in vulnerable situations increase their levels of confidence, self-esteem and ability to meet their own needs.

Often, people in vulnerable situations internalize cultural or ideological messages of oppression and subordination. Lacking certain rights or being disregarded by others, they end up developing low self-esteem. Working, as a means of empowerment, include first and foremost helping them regain self-confidence to strengthen their sense of legitimacy to act in decisions that affect them.

*Collective:
the capacity a group can develop
to influence social change towards
a just and egalitarian society
« Collective Action »*

The collective dimension is based on the fact that people in vulnerable situations feel stronger when they unite with common goals.

The individual and collective levels are intrinsically linked, as one cannot exist without the other.

Collective power can have an influence on social, economic and political issues beyond the community, as well as on national powers, society and even the international community.

For example, the women's discussion groups organized as part of the community team's actions in CENCA, Peru, enable them to build their confidence individually and collectively.

Indeed, through discussions, the women realize that the discrimination they experience is also experienced by other women in their neighbourhood. They become aware of a situation of injustice. This is not an isolated case, but the result of a construction of society that can be changed. The women can rely on each other and weave a network of collective self-help.

Thus, individual development is fostered by the discussion group while the CENCA community team progresses thanks to the active involvement of women (Habla Mujer project).

For example, in order to reach out to neighbourhood residents beyond the community team, a cultural festival «Huayco³ de mujeres», initiated by a CENCA women's group, made it possible to get their message heard more widely.



3 Huayco : Andean term for flash floods. Metaphor used by CENCA to designate a women's uprising.

4. A plural view of power

If power to act is an ability for people to make choices to change their daily lives, they must first have the means to enable them to make such changes.

The power to act approach is based on the idea that there are different forms of power in societies and within institutions. Therefore, the concept of empowerment can be perceived in different ways and is primarily about empowering women and men:

« POWER OF »

refers to the ability to make decisions, to have authority, to solve problems and to develop a certain creativity that makes one capable of accomplishing projects. The concept therefore refers to intellectual capacities (knowledge and know-how) as well as material needs and economic means (assets).

« INNER POWER »

this notion of power refers to self-image, self-esteem, identity and psychological strength (self-knowledge).

It refers to the individual: how, through one's analysis (the inner power), is one able to influence one's life and propose changes?

This leads to an awareness of the place of the individual and their capacity.

« POWER WITH »

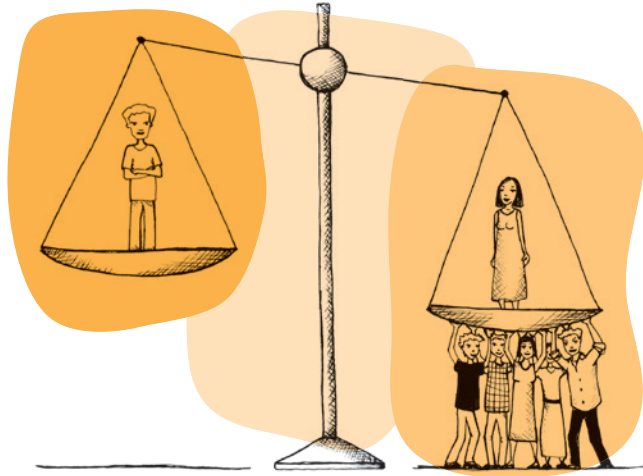
social and political power, it highlights the notion of solidarity, the ability to organize to negotiate and to defend a common goal (individual and collective rights, political ideas). Collectively, people feel that they have power when they organize and unite around a common goal or when they share the same vision.



The empowerment perspective is an analytical framework for reversing situations of power. Changes have to be thought out together with women and men at all levels of society.

Gender :

AN ANALYTICAL FRAMEWORK TO REVERSE SITUATIONS OF POWER



1. Definition of the concept of gender

The notion of gender has been the focus point of multiple fields from the Human Sciences since the 1960s. It refers to a distinction between the biological sex and the «social sex», known as **gender**, which corresponds to the process of identification with a feminine or masculine group.

Sex refers to the biological differences between women and men. Sex refers to differences in female and male physiology.

Gender refers to the economic, social, political and cultural attributes associated with being a woman or a man. The meaning that society gives to female or male nature therefore varies across cultures and changes over time. Gender refers to **the roles and functions assigned to men and women respectively**.

Human beings are assigned a sex at birth. The behaviour and characteristics of the «masculine» and «feminine» are not innate. While sex determines physical characteristics, socialization conditions behaviour, values, and expectations that are different for men and women.

Gender is a social concept that refers to the socially constructed differences between men and women, the way they interact and determine the functions of each one.

When societies construct the concepts of femininity and masculinity from biological differences, they symbolically attribute to them different characteristics, possibilities for action, and values. The normalization of these differences leads to **inequality** between women and men. We see our gender identity (male or female) as a characteristic with which we are born and which naturally determines all aspects of our lives.

Thus, stereotypes⁴ emerge from considerations: everywhere in the world, the traditional female gender role is assigned to the private space, a role intended for the

care and nurturing of the family, since women are the ones bringing children into the world.

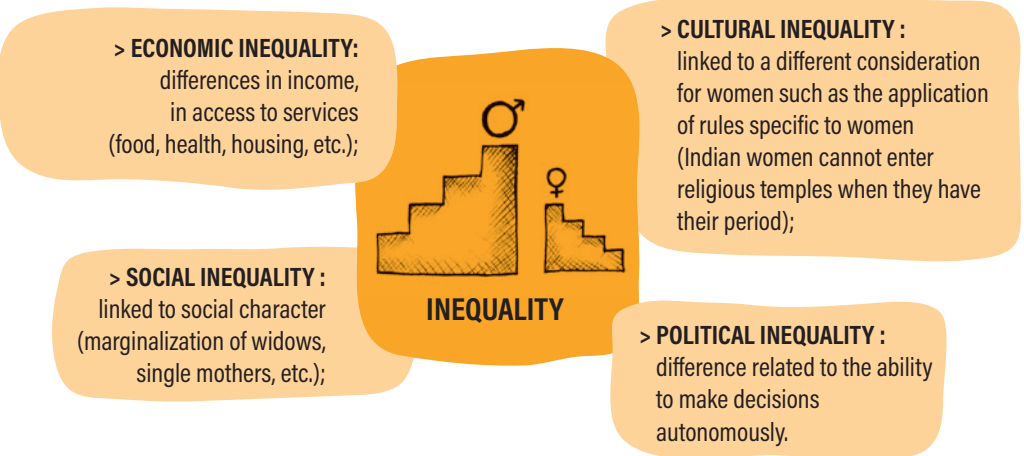
Objective biological differences	Social representations / stereotypes	Gender inequalities
E.g.: The robust body mass of men	Men are strong and capable of meeting challenges.	Men work in priority and would be able to work in all areas.
E.g.: Pregnancy of women	Women are better with children	Women should take care of the home.

⁴ A stereotype is an idea that is not necessarily based on facts. It reflects a subjective opinion about things or people and attributes often negative qualities to a category of people.

2. Gender inequalities

Sex (biological) cannot explain social hierarchization. Inequalities depend on the social relationships built in our societies and use culture as well as traditions.

Gender inequalities entail **disparities between the situation of men and women** in a given context. They are the result of a different perception of the roles of women and men and can be of various kinds⁵ such as :



In India, in Fedina, to defend the condition of women employed in the textile sector, training sessions, in the form of awareness meetings, have been set up to inform them about their rights as women and workers in order to overcome economic and cultural inequalities. Gender helps to explain the creation of differences in behaviour between men and women. It is therefore **a social problem that concerns ALL of us** (men/ women) because men must also correspond to the

image imposed on them by society. Indeed:

- We disregard their sensitivity;
- We limit their possibilities to express their feelings/ benefit from fatherhood;
- They are imposed major responsibilities;
- The «boy prototype» must show his power.

⁵ Droy, Dubois et al. Femmes et pauvreté en milieu rural

3. Gender division of labour



Economic models have also relied on gender differences to structure a sexual division of labour:

- women are exclusively in charge of domestic tasks in the private sphere. Men are little or not at all involved in domestic tasks;
- **double/triple working day** for women who combine productive and reproductive work;
- women in working-class neighborhoods work more to earn a living;
- urban women in the middle and upper-middle class categories, who work outside the home, do not always carry out household chores, often delegating them to another paid woman to do so.

The Harvard Institute for International Development has developed **the three-role theory**⁶ to analyze the activities that men and women carry out on a daily basis. According to this theory, men and women fulfill three roles in society:

- **Reproductive role** – includes the domestic tasks that are necessary to ensure the biological maintenance and reproduction and care of the working or older generation;
- **Productive role** – includes work performed for payment or the production of consumer goods with exchange value;
- **Community role** – includes community administration activities.

The distribution of these roles is different from one time to another, from one place to another, from one culture to another, and so on. Roles in the same society can therefore change.

In most societies, women's roles fall into these three categories. Therefore, they must balance these three roles without being recognized for their contributions. Women's work at home and community considers takes it for granted and therefore not valued. When women carry out «productive activities», for example, cultivating plots of land on the family farm, these are not considered work and are not paid. Women's contribution remains invisible and induces monetary dependence on the family.

Images in the media also attach functions and roles to women and men.

Men are found in roles related to security, freedom, power, politics, science, responsibilities, work, sport, etc.

Women are associated with roles related to sensuality, shopping, motherhood, the home, beauty, assistance, domestic tasks, fashion, etc.

Therefore, this translates into:

- **Ensuring gender stereotypes;**
- **Reproducing power relations** in the economic, political and social sphere;
- **Normalizing the subordination of women towards men:** it is «normal» for women to stay at home to take care of children, it is «normal» for men to get involved in politics because it is necessary to be mentally strong, etc.

Beware, these images are widespread everywhere and convey ideas at all social levels. They contribute to gender inequalities.

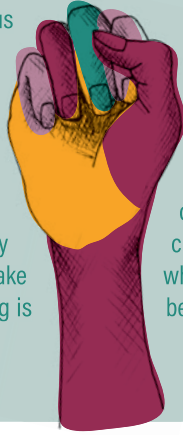


⁶ Moser, Gender planning in the third world : meeting practical and strategies needs, 1989.

What about gender violence?

Gender-based violence is part of the various mechanisms of male domination and is a **tool in enforcing control**.

This violence is related to the roles assigned to men and women, the space in which they evolve and the historical context. Depending on the context and culture, such violence may be legal or illegal, tolerated or not, and may take place in public or private spaces. If nothing is implemented to stop it, it goes on.



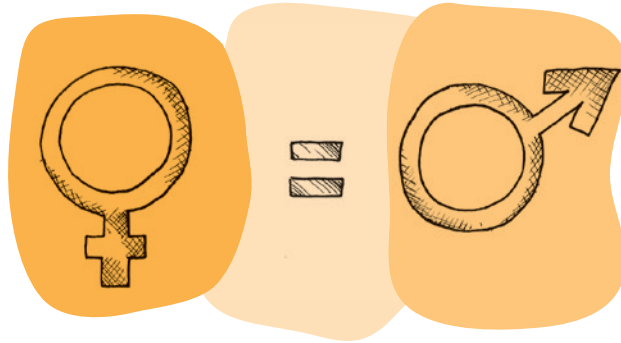
Empowerment is a strategy to combat gender-based violence: women must be able to choose their own destiny, develop their identity and their role, with a view to a collective change in society.

For boys and men, it is a question of reflecting on the construction of their traditional masculinity («men don't cry», «men are strong») which tends to value manhood and aggressive behaviour.



Masculinity :

TACKLING STEREOTYPES TO BUILD EQUALITY



Understanding masculinity is an essential part of exploring gender dynamics. Throughout history, models of masculinity have evolved and diversified. This introductory section looks at the different forms of masculinity as they exist today, their implications and challenges, while highlighting the need to rethink these concepts in order to achieve a more egalitarian and inclusive society.

1. Masculinity and gender

Studies on masculinity developed in the 1990s around two dynamics: the promotion of men's full participation in family life and the integration of women into community life. Consolidated as a specific academic field, they theorise that men are defined by gender norms. These gender norms set roles according to society's expectations.

Masculinity is then defined as a set of attributes, values, functions and behaviours deemed essential for men in a given culture. Each culture refines its own 'model', but there are nevertheless major similarities between the dominant models. It is this observation that has enabled Raewyn Connell to develop an important concept: **hegemonic masculinity**.

A gender norm is «a system of socially constructed and accepted cultural beliefs and values, seen as universal and 'natural', that determines what it means to be a man or a woman according to existing power relations»¹.

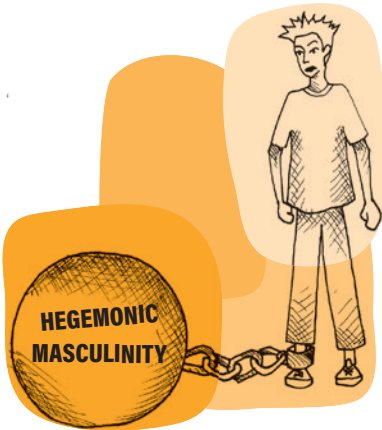
1. MD. Dembélé, AD Herrera, H. Lagacé, Masculinités Positives, Stratégies pour allier les hommes à l'égalité pour toutes et tous., Livret de Formation issu du projet JUPREC, [2018], Centre d'Etudes et de Coopération Internationale, Canada.

2. Hegemonic masculinity

Hegemonic masculinity, the key concept coined by sociologist Raewyn Connell in 1995, in her book *Masculinities*, refers to a set of practices and models (roles and things that men do) that help to reproduce the domination of men over women. This model is distilled through numerous channels: media, legal texts, advertising, school learning, etc. This is what gives it its hegemonic character, (i.e. dominant and overwhelming). Models of masculinity are constructed in opposition to models of femininity. They are therefore socially constructed and evolve over time.

The concept of hegemonic masculinity is generally associated with three other key concepts: complicit masculinity, subordinate masculinity and marginalised masculinity:

- **complicit masculinity** refers to men who benefit from male domination without actively taking part in it;
- **subordinate masculinity** refers to men who are subject to male domination (e.g. minorities such as homosexuals) ;
- **marginalised masculinity** is used to describe men who are dependent, voluntarily or involuntarily, on other men who embody a model of hegemonic masculinity.



The characteristics of hegemonic masculinity :

• Repression of feelings

The model of hegemonic masculinity associates certain emotions, such as anger or pride, with masculinity. Conversely, it prohibits other feelings such as pain, fear, tenderness, shame or any other emotion evoking sensitivity or gentleness. These feelings are repressed because they are associated with the feminine and perceived as signs of weakness or vulnerability. One of the most effective forms of repression is to ridicule little boys by feminising them, with expressions such as: « only girls cry». Men are not naturally insensitive, but by dint of repressing feelings considered feminine, they end up no longer identifying with them.

• Aggression and violence

Men are more likely to express their anger . It can take many forms : exaggerated competitiveness, symbolic violence, physical violence, and even political and economic violence. Men are taught from childhood that they must prove to their peers that they are «real men», even if this involves acts of violence. Anger, impulsive or even «bloodthirsty» reactions are tangible proof of virility, control and power.

• Domination and power

Some men, brought up with the conviction that they must impose themselves on women, find it very hard to have their authority questioned, and need to reassert their identity as men. Not to assert themselves would mean humiliation and devaluation. The use of violence here is a tool to maintain their position of dominance. Consciously or unconsciously, they use violence to keep women in a state of inferiority, even submission.

It is essential to note that this violence, whatever form it takes, affects the development and health of the people involved, generally the members of the family household (women, children, their own parents etc.), but also society as a whole. What's more, this process of socialising men

automatically disqualifies women. The exercise of power by men leaves no room for women in decision-making and the control of resources, which de facto keeps them in a position of vulnerability and oppression based solely on their belonging to the female gender category.

• Technical skills

Men are often encouraged to demonstrate their technical skills in fields such as science, technology, mechanics, etc... These stereotypes create an imbalance from an early age: boys are encouraged to pursue their studies in technical and scientific fields, while girls are encouraged to pursue literary or artistic subjects. It is also worth noting that some tasks usually reserved for women are performed by men when it comes to demonstrating a high level of technical expertise in the same task (for example, women perform the majority of domestic tasks related to meal preparation, but most Michelin-starred chefs are men).

• Heterosexuality

Heterosexuality is the only sexual orientation encouraged and valued within the framework of hegemonic masculinity. This stereotype is constructed by valuing men's sexual potency on the one hand: they need to have lots of sex with several partners, while sexual health - and erectile dysfunction in particular - is a taboo. On the other hand, the hegemonic model of masculinity devalues and marginalises non-heterosexual sexual practices, in particular by associating behaviour supposedly linked to homosexuality with femininity (such as the cliché that homosexual men are effeminate). This has very concrete implications for social representations of male and female sexuality: women are seen as «responsible and asexual, while men are irresponsible and sexual»³. As a result, men find themselves relieved of the responsibility of assuming the duties associated with sexuality, such as the use of contraception, because they are perceived as being in the grip of their testosterone, while women are reduced to the role of procreation.

• The role of the provider at home

According to the model of hegemonic masculinity, the management of financial resources is a male prerogative. Men are expected to provide for their families, and are encouraged to pursue careers where the salary is an indicator of power. Men who do not follow this model - for example, unemployed men, men who choose to work part-time, or to pursue a fulfilling job rather than a well-paid one - are pushed to the margins of the model of dominant masculinity.

THE RULE OF THE

3P

PROVIDE, PROTECT, PROCREATE

Anthropologist David D. Gilmore⁴ characterises hegemonic masculinity by a series of traits, which he calls the «three Ps rule»:

- **PROVIDE:** For example, men are the ones who bring money into the home (the main source of social recognition). Often, when men fail in their role as providers, they assert their authority through violence.
- **PROTECT:** the man is the one who takes responsibility for family members and provides them with help and protection.
- **PROCREATE:** the man is the one who is active in the sexual relationship. This means demonstrating his sexual activity, performing, showing off his sexual conquests and demonstrating that he has the ability to procreate.

3. Patrick Govers and Pascale Maquestiau, *Le Monde selon les femmes asbl*, Les essentiels du genre 13, Genre et masculinités, [2014], Brussels

4. D. G. Gilmore, *Manhood in the Making. Cultural Concepts of Masculinity*, New Haven/Londres, Yale University Press, 1990

3. Building new models of masculinity

Men can also suffer because of the gender norms assigned to them: the power and privileges held by men also imply heavy responsibilities and a degree of isolation, causing **stress, discomfort, loneliness and pain**. Most men are unaware that the discomfort they feel is fundamentally due to the gap between their realities and what society expects of «real men».



Stereotypes of hegemonic masculinity continue to be socially valued even though it is very difficult to reconcile all the diktats of this type of masculinity. Identifying this malaise is an important clue to working on their changes towards a new, more egalitarian and inclusive masculinity.

Some men go against the grain and manage to question social norms, respect women's rights and get involved in running a household.

To eradicate hegemonic masculinity, we need to work to deconstruct all the representations conveyed by this overwhelming conception of masculinity, and at the same time we need to rebuild new ways of being men.



New masculinity or egalitarian masculinity are emerging as a response to hegemonic masculinity. In her landmark book on masculinity, Raewyn Connell develops the concept of «new masculinity». This new masculinity emphasises the need for a more inclusive, diverse and adaptable understanding of what it means to be a man in contemporary society.

5. R.Connell, Masculinités : enjeux sociaux d'une hégémonie., [1995] Nvl Trad 2022, Paris, Amsterdam.

Key aspects of the new masculinity, as outlined by Connell, include:

- **Acceptance of diversity:** The new masculinity recognises that men are not a homogenous group. It accepts that there are cultural, social and individual differences that shape experiences and expressions of masculinity. This approach encourages men to embrace their own unique forms of masculinity, rather than conforming to a rigid, stereotypical ideal.
- **Tackling power structures:** this new masculinity proposes that men engage in challenging and deconstructing patriarchal structures that perpetuate harmful gender norms. It encourages men to support gender equality and actively promote social justice, both politically and in their everyday behaviour.
- **Rethinking the criteria for success:** This involves challenging the traditional markers of achievement for men, such as financial success or access to positions of power. The new masculinity promotes a broader definition of success that includes emotional intelligence, the development of relationships and personal fulfilment.

- **The intersectional approach:** Connell's approach recognises the intersectionality of gender with other social categories such as race, class and sexual orientation. This means that the new masculinity takes into account the different experiences of men from diverse backgrounds and aims to address their specific challenges.

- **Adaptability and change:** The concept of new masculinity emphasises the importance of adaptability and change. It encourages men to evolve their gender roles as society changes, without feeling threatened by a loss of power or identity.

- **Taking on care tasks:** for the American psychologist Carol Gilligan⁶, care tasks encompass all active care work (for children, for the elderly), but also maintaining benevolent, empathetic relationships and moral support that women carry out every day, free of charge. The new masculinity suggests that men should take on a fair share of this unseen work.

6. C. Gilligan, In a Different Voice: Psychological Theory and Women's Development
Auteur, New York, Harvard University Press, 1982.

Men as allies...

Gender inequality is a social problem that affects both women and men. To contribute to equality, it is not enough for men to get involved in activities aimed at emancipating women. We need to develop other ways of «being men».

Such a commitment must involve a personal questioning of one's dominant position. It starts with admitting that as a man, you are part of the problem and that you have to change your behaviour to limit your participation in systems of oppression: find out

about inequalities, listen to what women have to say, don't minimise sexism and violence against women and gender minorities, contribute to housework and childcare without pay, encourage girls to assert themselves, educate boys so that they see girls and women as equals, refuse to support an aggressor or take part in sexist jokes...

Non-mixity groups:

A METHOD FOR MOVING FROM SELF-NARRATIVE TO COLLECTIVE ACTION

1. The concept of non-mixity groups: *definition and origin of the concept*

Non-mixed groups refer to the creation of spaces reserved for people of the same gender. This allows people to share their experiences, common experiences and feelings relating to their situation, in a safe and calm environment.

The practice of non-mixity is particularly well illustrated by consciousness raising groups in the United States. These are small groups of women who meet informally in private places. At these meetings, women are invited to speak out and express their views on their personal experiences (such as abortion, street harassment, relationships, etc.). All of them express themselves both about their personal stories and how other women's stories inspire them. The central methodology of the single-sex discussion groups is «telling the truth». Women share their experiences, while others listen without judgement or suggestions for solutions. The emphasis is on creating a space where women can articulate their feelings and experiences, which allows them to recognise that their personal struggles are in fact shared by many others.

Kathie Sarachild talks about her experience in consciousness groups: «We start from the principle that [...] our feelings have a political dimension. [...] In our group, we share our feelings with the group. We surrender to them and see where they take us. Our feelings will guide us towards our theory, our theory towards action [...]»¹.

In this way, non-mixed groups allow people to speak freely: they help to create a space where people feel safe, and can express themselves without the fear of being judged, or having their experiences denied or devalued.

These non-mixed spaces are usually offered to people who are discriminated against, such as women. But for some years now, a number of Train To Transform member organisations have also been organising non-mixed meetings for men, to help them deconstruct the social norms that lock them into hegemonic masculinity.

1. K. Sarachild « A program for Feminist 'Consciousness Raising' dans A. Koedt et S. Firestone (ed). Notes from the second year : women's liberation, New York, 1970, p.78.



2. Non-mixity for collective action

In the 1970s in France, the MLF² seized on this methodology of sharing experiences to turn it into a designated space for taking action. Political action was then possible in new ways: it was no longer legitimate because it was based on a theoretical presupposition, but because it was based on women's

personal experiences, gathered together in discussion groups. Personal experience becomes collective experience, and collective experience is what makes collective action possible.

2. Women's Liberation Movement.

3. The concept and importance of diversity

A deeper understanding of masculinity requires a reflection on the concepts of mixed and non-mixed identities, which open up spaces for dialogue and for questioning traditional gender norms.

where masculine experiences can be shared, discussed and challenged in collaboration with other genders. It allows for a diversity of perspectives, encourages mutual learning and helps to deconstruct masculinity stereotypes.

Non-mixity refers to the inclusion of people of different genders in the same space. It provides a platform





TO TAKE
action



Content page

OBSERVE AND DIAGNOSE



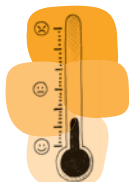
- Tool worksheet n°1 **Social mapping**

Social mapping is a dynamic and simple tool to be used in a group during a first stage of empowerment for an awareness of power relations.



- Tool worksheet n°2 **The tree of power to act**

The empowerment tree is a tool that helps to align the organization's strategy and practices. This tool is very useful for diagnosing an organization in order to highlight its contribution to the empowerment process.



- Tool worksheet n°3 **The violence scale**

The Violence Meter is a tool for measuring the degree of violence faced by women, which can be used at an analysis or prevention stage, or to start planning actions to combat such violence.



- Tool worksheet n°4 **The happy family tree**

The Happy Family Tree is a tool from the GALS (Gender Action Learning System) method, which allows inequalities in a household's work and expenditure to be analysed in order to suggest ways of balancing contributions and decisions within the family.

PREPARE



- Tool worksheet n°5 **Pedagogical sheet**

The pedagogical process is a means of formalising the framework and content of a training course with a view to empowering the participants while leaving the facilitator free to adapt or modify it.



• Position - worksheet n°6 **Facilitating non-mixed groups with men**

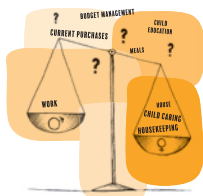
In order to create the right conditions for discussing masculinity with men, it is essential to work on their roles, and a number of good practices can be put in place to create a close relationship with the men we work with.

ANIMATE AND FACILITATE



• Tool worksheet n°7 **Did you say gender ?**

Through three original tools, discover how to animate workshops around the concept of Gender and learn how to differentiate biological characteristics, linked to gender, from social representations resulting from ideological constructions.



• Tool worksheet n°8 **The gender task balance**

The balance is a tool to highlight gender inequalities by means of a table listing different activities in personal, public and professional life.



• Tool worksheet n°9 **Critical analysis of gender-based violence**

This discussion tool helps to simplify the beginning of a training or workshop on gender-based violence. By reading everyday sentences, the participants will analyze situations of violence.



• Tool worksheet n°10 **Men's talking circles**

There are two examples of tools that will help you get started in running men's talking circles to discuss representations of masculinity and raise men's awareness of gender stereotypes and inequalities.



- Tool worksheet n°11 **The turning tables of action**

The turning tables of act make it possible, in a short period of time, to bring together participants to propose ideas for actions that contribute to the development of the power to act.



- Tool worksheet n°12 **Myths of romantic love**

Romantic love is woven into the songs, proverbs and jokes of our daily lives, but often conveys gender stereotypes, as well as oppression and violence. This workshop is an opportunity to unravel the hidden side of romantic love and think about healthier forms of love.

EVALUATE



- Tool worksheet n°13 **The empowerment grid**

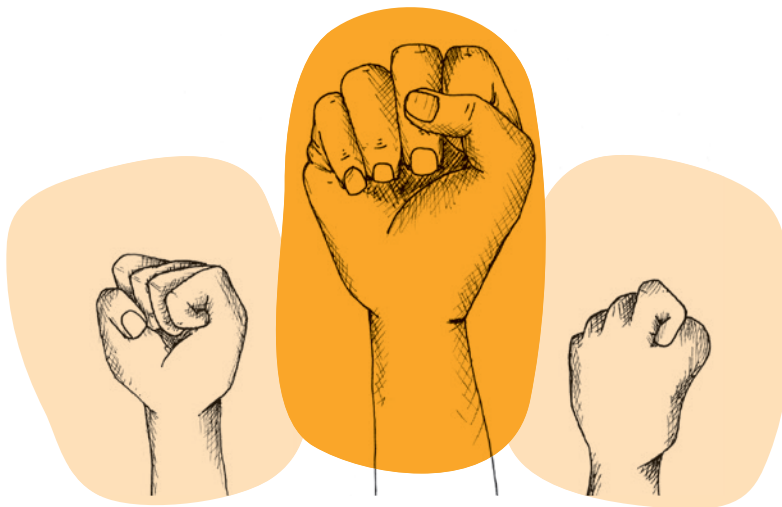
To measure the progress or the results of training actions that are part of an empowerment process, the empowerment grid provides an example of application.



- Tool worksheet n°14 **The estimometer (or confidence scale)**

The estimometer (or confidence scale) is a tool for self-evaluating one's own abilities along the three axes of self-esteem (self-confidence, relationship to others, and relationship to action and decision-making).

Social mapping



Objectives

The goal is to bring the participants to detect power situations in their neighbourhoods or villages, and to notify power-holders.

This tool allows participants to express their vision of a space and of situations they are familiar with by basing their analysis on what each thinks, knows or feels.

The goal ? To take a first step towards empowerment thanks to an analysis of one's social context in their own sphere of life and realising that the balance of power is not equal.

Content description

Gather your imagination. It is the beginning of the seminar and you are wondering how to address the concept of empowerment. Suddenly, you have an idea... *«And if we tested the power map together»*

Small reminder: What is power mapping?

It is a very simple tool that consists in translating on paper a subjective representation, in this case the presence of men and women in a space (neighbourhood, city, etc.).

This tool is suitable for all types of audiences. All you need is a few sheets of white paper, pencils or markers and you're ready to go!



1 to 2h

Practical use

Let's get started!

To begin, ask participants to get together in small groups of 3 or 4 people. Ideally, they should be associated according to where they live. The objective, remember, is to reflect on power relations within one's own neighbourhood.

Once the small groups are settled, distribute a large sheet of A3 paper and pencils or markers and announce the instructions:

- > **First of all**, in 20 minutes, using the material in front of you, try to represent your neighbourhood or village by drawing it schematically: this means symbolising the main daily places (home, schools, shops, places of worship, places of work, places of care...).
- > Then, **in a second step**, in 10 minutes, you will position -in this new drawn space- the places where women and men are located: choose a colour for the men and another one for the women, colour the spaces in which the one and the other are in majority.
 - *Don't forget that you are in a group so the ideal would be to take into account your different experiences to build this drawn representation.*

- > **Finally**, in 15 minutes, ask the groups to consider the types of power relationships that exist between men and women in these everyday places: who do what? Who make the decisions? (e.g.: male leaders / female employees...).

To conclude, invite them to a collective restitution.

One rapporteur per group should present the group's output to the other participants and facilitators who can ask questions to clarify the types of power relations between men and women.

To facilitate feedback, consider recording this valuable information in a chart on one of the walls of the room.

This chart can record:

- > The places indicated where power situations are at stake;
- > The people who are in the majority in these places;
- > The people with power over others in these places and their type of power (moral, economic, social-privilege, etc.).

Example of a table:

PLACE	MAJORITY (MALE OR FEMALE)	POWER-HOLDER AND TYPE OF POWER

What's the final word?

To synthesize the development of these power relationships, you can make the link with the 3 dimensions of empowerment (*cf. part of the guide «Benchmarks for understanding»*).

Indeed, the different drawings of the participants encouraged a questioning of their own situation and made them aware of their role within these different power situations.

With regard to these relationships, it is now a matter of identifying the types of power that women can develop in training to emancipate themselves:

- > Power with;
- > Power for;
- > Power within.



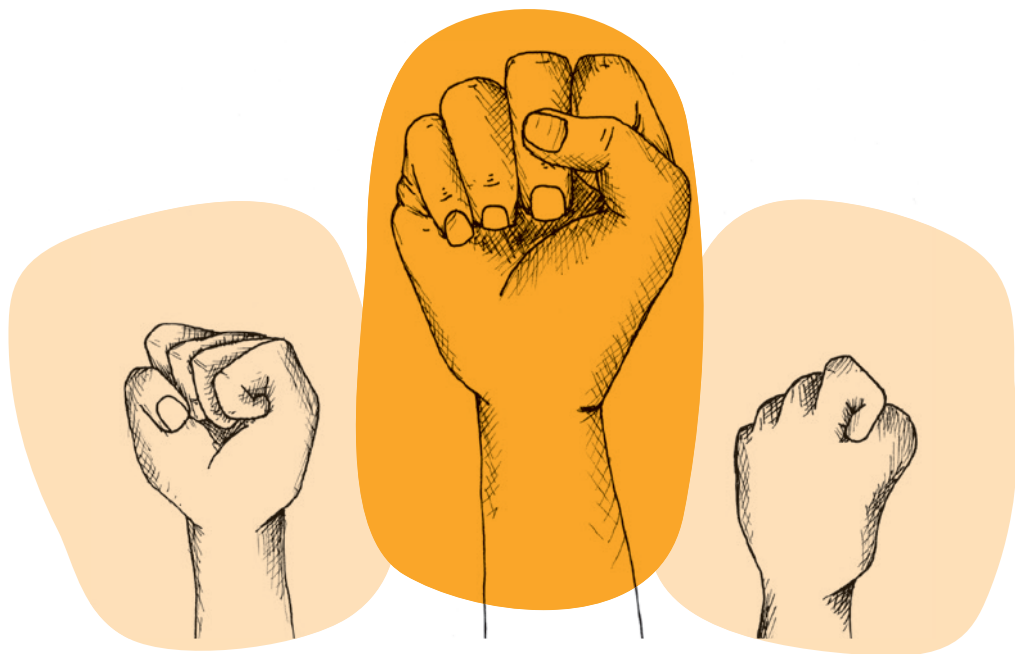
What kind of adaptation is possible?

This workshop can be adapted to analyze other types of relationships of domination.

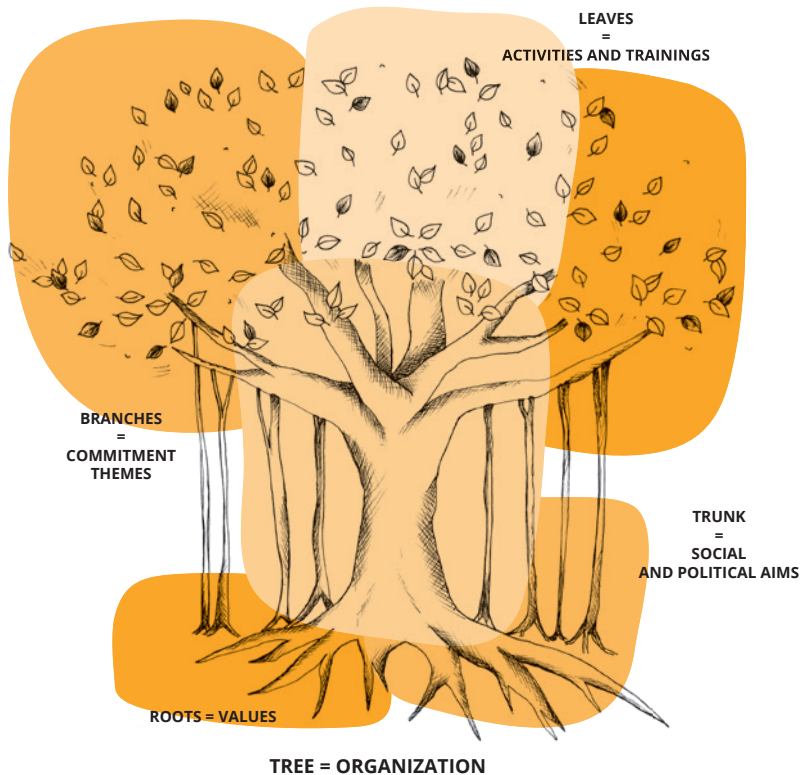
Simply add other indicators to the table such as social class, age group, religion, cultural origin, etc.

Key words

EMPOWERMENT
INEQUALITIES
DIAGNOSIS



The tree of power to act



Objectives

The objective is to establish a diagnosis of the organisation or even of a collective or a group concerning the nature of the activities with formative aim (training, meetings, animations, seminars, etc.) contributing to reinforce the power to act.

The goal? To carry out an inventory of the actions in which the organisation is currently engaged, to highlight those that are part of empowerment and to identify the training activities that are missing or that could be reinforced.



1 to 2 days
of training



Content description

Through the symbol of the tree, look at the architecture of an organisation and identify the activities that contribute most to the empowerment of people.

The tree makes you aware of the areas of activity, values and political principles that are at the heart of the activities undertaken.

Practical use

Let's get started!

> **To begin the workshop**, draw or project on the board a leafy tree with many roots and branches. This tree will symbolize the organisation during the workshop. Explain that the roots represent the values of the organisation because they nourish the tree and allow it to grow. The trunk of the tree represents the political aims and the different branches correspond to each themes in which the organisation is involved, such as women's emancipation, for example. Finally, the leaves represent the different actions with formative aims (examples: street theatre, a leadership training module, etc.).

> **First of all**, lead the participants to ask themselves about the organisation's values. Show the roots of the tree by asking them the following questions:

- *In your opinion, what are the core values rooted in the actions and missions of your organisation?*
- *When you talk about your organisation's mission externally (with friends, neighbours), which values do you mention?*
- *In terms of evolution, have you seen new values emerge or other values set aside?*

Ask the participants to write 4 ideas of values specific to the organisation on post-it notes, then one after the other, invite them to explain their answers orally. Then fix the value post-it notes on the roots of the tree.

> **Next**, ask the audience to focus on the political and social aims of the organisation. Point to the trunk of the tree and ask the following questions:

- *What are the political and social aims of the organisation?*
- *Through these aims, what objectives and struggles does the organisation wish to participate in or contribute to?*

If the participants wish to do so, suggest that they say aloud the political aims that they identify for the organisation. Write their different proposals on the table at the trunk of the tree.

> **Third**, lead your audience to the branches of the tree that symbolize the themes of the activities developed by the organisation. To do this, invite them to divide into groups and ask each group to draw, on an A3 sheet of paper, as many branches as the themes they identify for the organisation. On each of the banners, encourage them to write the name of the activity theme.

Then, suggest that they share the results by an open display of all their proposals and, together, note on the branches of the tree in the table, the themes most frequently identified by the groups.

> **Finally**, based on this identification of themes, guide the participants towards the definition of the formative activities carried out by the organisation. These activities correspond to the leaves of the tree. The easiest way to do this is to distribute a printed document to each group that has already been formed, including the elements below:

TOPIC	TYPE OF ACTIVITY WITH FORMATIVE AIM (MEETINGS, ANIMATIONS, SEMINARS...)	PUBLIC (PARTICIPANTS)	FREQUENCY
	> 1	> 1	> X DAY
	> 2	> 2	> X PER YEAR
	> 3	> 3	> X PER MONTH
	> 1	> 1	> X DAY
	> 2	> 2	> X PER YEAR
	> 3	> 3	> X PER MONTH

For each line, the facilitator writes in the «thematic» column, each of the themes previously identified by the groups. As for the other columns, participants can fill them according to their ideas. The numbering corresponds to the possibility of registering several activities for the same theme.

What is the final word?

Once this last group work is completed, ask the participants to share the different activities they have identified with the rest of the audience.

During this sharing, write the different activities mentioned on the leaves of the tree drawn on the board. In this way, the symbolic tree of the organisation will have been completed from the roots to the leaves.

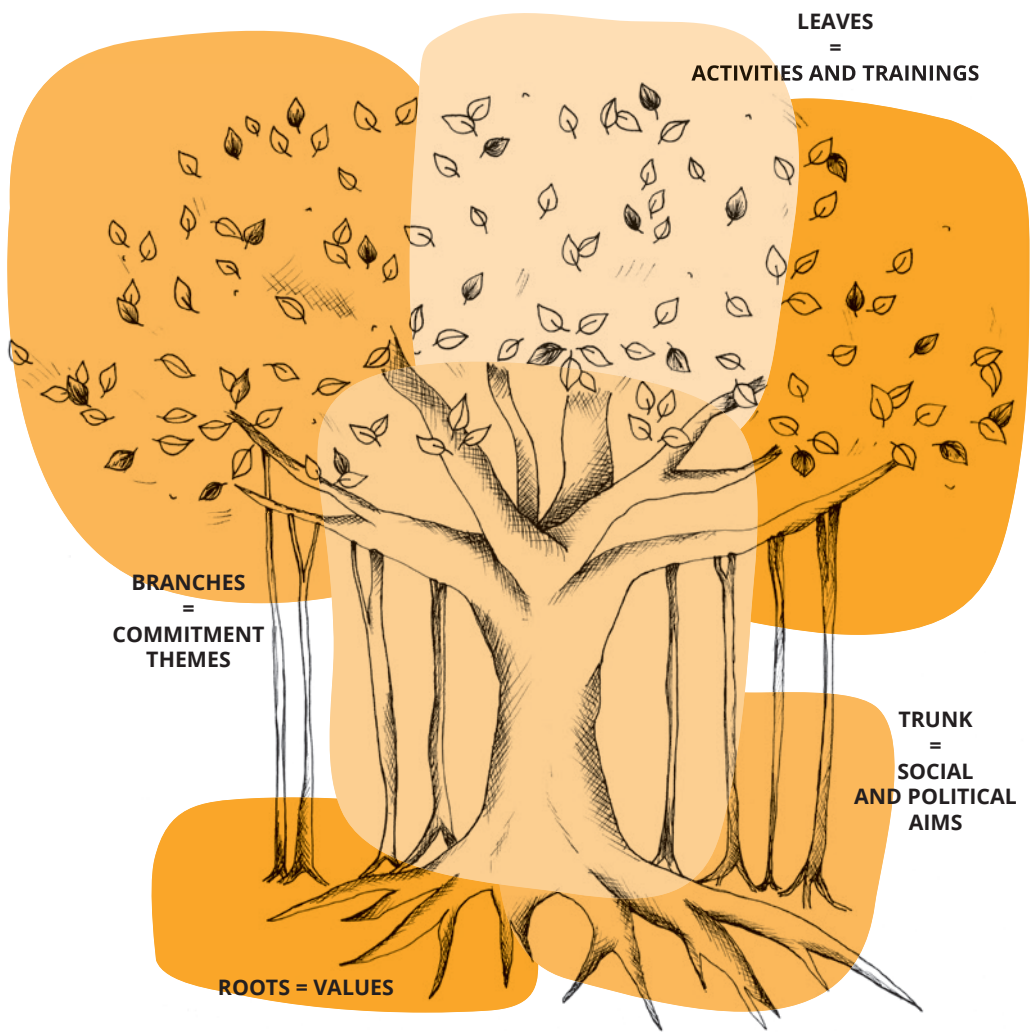
You can conclude by verbally linking all the elements that have been updated concerning the values, political aims, themes and activities of the organisation.

The completed tree allows you to question what needs to be strengthened to further achieve the organization's political purpose.

If we see that one of the organization's political goals is to strengthen women's collective empowerment, but that few or no activities are proposed for this purpose, the organisation could decide to develop this component of activities.

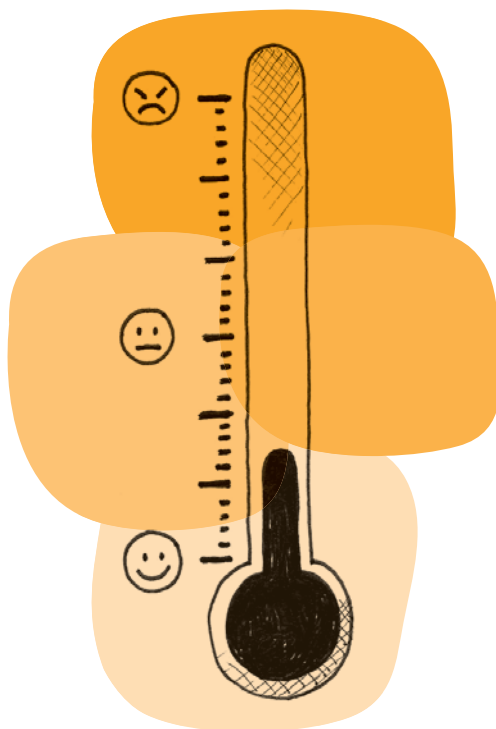
Key words

EMPOWERMENT
ORGANIZATIONAL DIAGNOSIS
TRAINING ACTIVITIES



TREE = ORGANIZATION

The violence scale



Objectives

The aim is to enable participants to (re)understand the types of violence they may encounter, and to offer them the opportunity to respond collectively.

The goal? This tool can be adapted to different audiences: it can be used to understand the type of violence that women face, but also to collectively consider ways of overcoming violence.

Content description

The violence scale is a self-assessment tool for sexual and gender-based violence. It is used as a prevention and information tool on the subject of domestic and intra-family violence. It can also be used to run awareness-raising and training sessions, as is the case with Cenca in Peru.



1h to 1h30
for each activity

Practical use

Let's get started!

Two versions of the activity exist for using the violence scale with a group of 10 to 15 women.

One is for use with women who have not previously received support on the subject of violence, and will enable the different types of violence that women may face to be discussed, and to raise their awareness of the need to develop healthy relationships between women and men.

The other version is run with women who have already received initial support on the subject of violence and will enable them to classify the violence and look for actions to combat it.

> **For each activity, print out a violence scale to display at and several violence scale to hand out to participants, as suggested in the appendix.**

FIRST VERSION

> **Before the workshop**, prepare sheets of paper with examples of violence or a brief description of a conflict or violent situation.

Here are a few examples to inspire you, that can be adapted to your context:

- *Your partner raises his voice when he gets annoyed. He often uses insults.*
- *Your husband manages the household money and doesn't always leave you enough to take the bus.*
- *Your partner slapped you during an argument, but has since apologised.*

Indicate positive situations on certain sheets.

For example:

- *You feel able to talk about anything with your partner.*
- *Your husband trusts you.*

> **At the start of the workshop**, all the sheets are folded so that their contents cannot be read, and placed in an open box.

Each participant is then given a printed copy of the violence scale, as shown in the appendix.

> The women are asked **to pick out a piece of paper and read out the situation on their sheet**. You then ask them to match the situation described on their sheet with the corresponding box on the violence scale.
Example: «Your partner raises his voice when he gets annoyed. He often uses insults» can be compared to levels 16 and 17.

The participant explains why she had chosen to classify the situation she had chosen in this way.

> The rest of the group is asked **to comment on the proposal made by the first participant**. Together, the group makes the final decision.

> When all the sheets have been collected, make another list of all the conflicts or violent situations that appear in orange and red on the violence scale. You can then **inform the participants of the legal, social and psychological mechanisms** that exist to support them if they are confronted with some of these violent situations.

> **Before finishing the workshop**, it is a good idea to list the positive situations that have been picked out by the candidates again. You can then stress the importance of building a healthy, violence-free relationship within a couple.

SECOND VERSION

This 2nd way of working with the violence scale involves **4 stages**:

1. IDENTIFY THE TYPES OF VIOLENCE

Form two groups. Each group is asked to list what they think constitutes violence (not having access to money, being hit, shouting, etc.). As a group, the women list these different forms of violence and write them down on sheets of paper.

2. RANKING TYPES OF VIOLENCE

Once all the types of violence have been identified, ask the participants to rank them. You then ask the participants, still in groups, to draw up their own rankings.

Example: from the most harmful in the development of the empowerment process, to the most mundane form of violence, depending on the age at which women encounter this violence (from birth to adulthood)...

The aim of this is to enable each group to rank the violence they experience according to their own perceptions. As the process continues, the group arranges the sheets on the floor so that the two violence scale represented by both groups are side by side.

3. COMPARE THE VIOLENCE

Ask each group to explain its classification system. The women take the floor to explain the progression of their violence scale. Each group can question the other group about the way they have organised their ideas, the representations and the impact underlying these forms of violence.

4. RESPONDING TO VIOLENCE

Once the types of violence have been identified and classified, ask each group to share the actions they are taking or think they could take to combat this violence!

What is the final word?

Once the activities are completed, you can inform the women about the legal, social and psychological support available to them.

If you have resource people on your team (lawyers, psychologists, etc.), women can be offered

individual follow-up sessions after this group workshop.

If you don't have in-house resources, don't hesitate to refer women to the appropriate structures to guide them through the process



A brief theoretical reminder

For further information, please refer to the insert entitled «What about gender violence?» in the «I want to understand» section.

Key words

VIOLENCE
GENDER STEREOTYPES
EMPOWERMENT

HEALTHY

Your relationship is healthy when he...

Respects your decisions and opinions

Accepts your friends and family

Trusts you

Is happy when you are fulfilled

Seeks your agreement on the things you do together

BEWARE. SAY "STOP!"

It is violence when he...

Ignores you on the days he is angry

Emotionally blackmails you if you refuse to do something

Belittles your opinions and plans

Mocks you in public

Manipulates you

Is constantly jealous

Controls when you go out, your behaviour, your makeup

Checks your texts, emails and socials

Insists you send him intimate pictures

Cuts you off from your family and friends

PROTECT YOURSELF, ASK FOR HELP

You are in danger when he...

Makes out you are mad when you criticize

Explodes when he doesn't like something

Pushes you, pulls you, slaps you, shakes you, hits you

Threatens to kill himself because of you

Touches your intimate parts without your consent

Threatens to give out intimate pictures of you

Forces you to watch pornography

Forces you to have sex

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This tool is also a way of involving men in household chores and care activities, with a view to establishing a better division of labour within the household, and involving women in household decision-making.

The Happy Family Tree is a tool for mixed-gender groups. During the first 40 minutes, the participants, making up a household, draw a tree that represents their contribution to the household. The tool is based on the participants' individual analysis of their own situation, and aims to produce a quantification of the imbalances, by the participants themselves, with a view to convincing them to act on these imbalances.



approximately 2 hours

Practical use

> **To begin the workshop**, participants are divided into families (husband, wife, children, etc.). Remember that the exercise is confidential, but that those who wish can share examples as the workshop progresses.

Hand out a sheet of paper to each group, large enough for them to draw their family tree, and marker pens in 4 different colours: red, green, black and blue.

STAGE 1 - THE TRUNK: WHO BELONGS TO THE HOUSEHOLD? 10 minutes

Each family draws two lines in the middle of the sheet, to represent the trunk of the tree. They then draw each person in the household inside the trunk.

- > The working women should be drawn on the left side of the trunk, in red.
- > Working men should be drawn on the right-hand side, in green.
- > Dependents are drawn in the middle of the trunk, in the colour that corresponds to their gender.



STAGE 2 - THE ROOTS: WHO CONTRIBUTES TO WHICH JOB? 10 minutes

Ask participants to draw 5 roots:

- two roots for women on the left,
- two roots for men on the right,
- the central root is dedicated to common activities.

On the outer root of each side, ask the participants to use symbols to draw the activities that people of this gender carry out on their own to earn an income. You can distinguish between adults, children, the elderly, etc. Circle in black those that take the longest, such as a situation you might want to change.

Draw a blue circle around those that generate the most income, the thickness of the circle corresponds to the amount of income.

On the inner roots, draw the activities that people of each gender carry out alone for the benefit of the family. For example: household chores. Circle the most time-consuming activities in black.

On the central root, draw the activities that women and men do together that generate income, placing the drawing on the side of the sex that does the most.



STAGE 3 - THE BRANCHES: WHO GETS WHAT FRUIT?

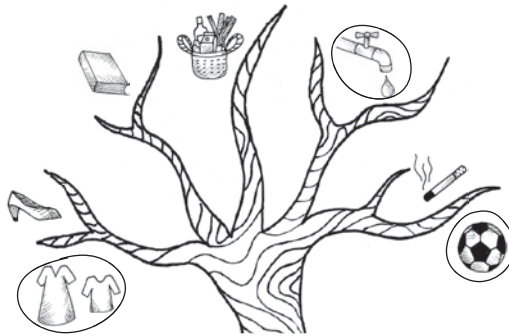
⌚ 10 minutes

Ask each family to draw five branches corresponding to each root: women, men and the central trunk for common household expenses.

On the outside arm of each side, draw symbols of the expenses that each gender spends on himself/herself. Circle the most important personal expenses in black.

On the inner branches, draw the household expenses paid by one person. Circle the largest expenses in black.

Finally, in the middle branch, draw the common expenses, placing the symbol on the side of the gender that spends the most. Circle in black the biggest expenses.



STAGE 4 - WHAT MAKES THE TREE GROW?

⌚ 10 minutes

On their respective sides of the trunk, draw the things that women and men own.

For example:

- Who owns the land? The livestock? The house?

Then indicate the types of decisions that women and men make.

For example:

- Which decisions are taken only by women? by men? jointly?

- Does one person make all the decisions?

- Do the couple always make decisions together?

Ask the participants to observe the tree and analyse the situation together:

- Are the activities balanced?

- Does one gender do more work?

- Does one gender own more property?

STAGE 5 - ACTION: WHAT DO WE WANT TO CHANGE?

⌚ 30 minutes

Ask the participants to circle with a new colour the things that they like and that help the tree to balance. These things don't need to change.

Then ask people to think about how to improve the balance of the tree:

- What tasks should be carried out jointly?

- What expenditure could be reduced?

- What assets should be shared?

After some thought, ask them to identify 5 action commitments to balance the tree. Participants can write down these commitments on a separate sheet of paper to take home.

In conclusion, the participants can share their commitments in a plenary session and inspire each other.

What is the final word?

Women are often faced with unpaid domestic work and a lack of control over their income. This situation hinders their ability to develop their power to act, whether for their own well-being or for the well-being of their household.

Changing behaviour, sharing the workload, decision making process and assets within the household, can significantly improve the quality of life for all members of the household.

A few good practices

Make sure that everyone in the household is involved and that discriminatory opinions do not dominate. Identify the people who support the changes and ask them to speak out. The more the participants who support the change express themselves and defend their points of view to others, the stronger the change will be in your absence.

As a facilitator, try to speak last to clarify or challenge contradictions, or simply to point out observations.

A brief theoretical reminder



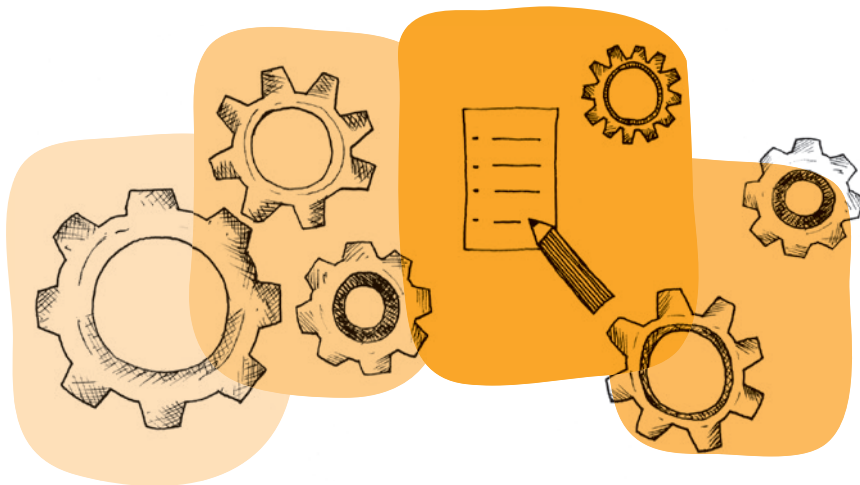
This tool is based on the GALS (Gender Action Learning System) methodology.

For more information, see the Oxfam Novib GALS manual: https://www.oxfamnovib.nl/Redactie/Downloads/English/publications/150115_Practical%20guide%20GALS%20summary%20Phase%201-2%20lr.pdf

Key words

**FAMILY
SEXUAL DIVISION OF LABOUR
DISTRIBUTION OF RESOURCES**

Pedagogical sheet focus empowerment



Objectives

The pedagogical sheet aims to formalize, through a written support, the objectives targeted by your training and to identify, in particular, those contributing to empowerment.

It also allows you to set out, within a pre-established framework, the different contents to cover during the training module. The pedagogical sheet will also be a good dashboard to facilitate the training.

Content description

The pedagogical process will allow you **to give a framework to your training courses in order to turn them towards empowerment objectives.**

You will reflect on the aims of each training module and the different facilitation techniques to transmit the contents.

The pedagogical sequence is a tool that will facilitate your ability to work together to build a training course. It also has the advantage of being a support for the continuous improvement of the training modules, by making potential adjustments, sequence by sequence, after each experiment.



1/2 training day

Practical use

Before the training, fill in this pedagogical sheet at least one month before the session in order to refine it and detail it progressively.

During the training session, print out this document so that you can rely directly on it.

At the end of the training, do not hesitate to write down, as a reminder, the elements that need to be reworked for the next training session.

Table of the pedagogical sheet

The pedagogical sheet is a support for the trainers.

It must be filled in **before the training** because it is a document that allows to specify the destination (the objectives) and the ways to get there (themes and animations). It can be used to continuously improve the training.

DEFINITION OF THE TRAINING FRAMEWORK	
THE NAME OF THE COURSE	Indicate the name chosen for the course.
GENERAL OBJECTIVE	Determine the final objectives of the training that have an overall impact on the participants' empowerment. <i>Examples: develop, succeed, etc.</i>
SPECIFIC OBJECTIVES	Explain the pedagogical objectives related to the empowerment theme of the training session. <i>Examples: build, create, contribute to...</i>
EXPECTED SKILLS	Detail the skills to be acquired by the participants who are targeted for this training. <i>Examples: Knowledge, know-how, interpersonal skills</i>
NUMBER OF PARTICIPANTS	Specify the number of participants who will attend the course.
PROFILS DES PARTICIPANT.E.S	Specify what information you have about the participants' profiles and expectations. of the course. <i>Examples: professions, age group, gender, experience, etc.</i>
FACILITATORS	Write the names of the facilitators.

You can add a «comments/observations» column to be filled in during or after the training to remember the elements to keep or modify.

SUBJECT OF THE SEQUENCE	TIMETABLE	IMPORTANT MESSAGES TO CONVEY	ANIMATION METHODS AND TOOLS	FACILITATORS	REQUIRED EQUIPMENT/ SUPPORTS
Title of the subject of each sequence	Start and end time of each sequence	What key messages or content would you like to explain to participants?	How are you going to approach this sequence? What is your facilitation technique? (e.g. <i>debates, discussion groups, theory, explanation, questions and answers, workshop...</i>)	Name of the person facilitating each sequence	What you need for training.
1 ST SEQUENCE					
2 ND SEQUENCE					

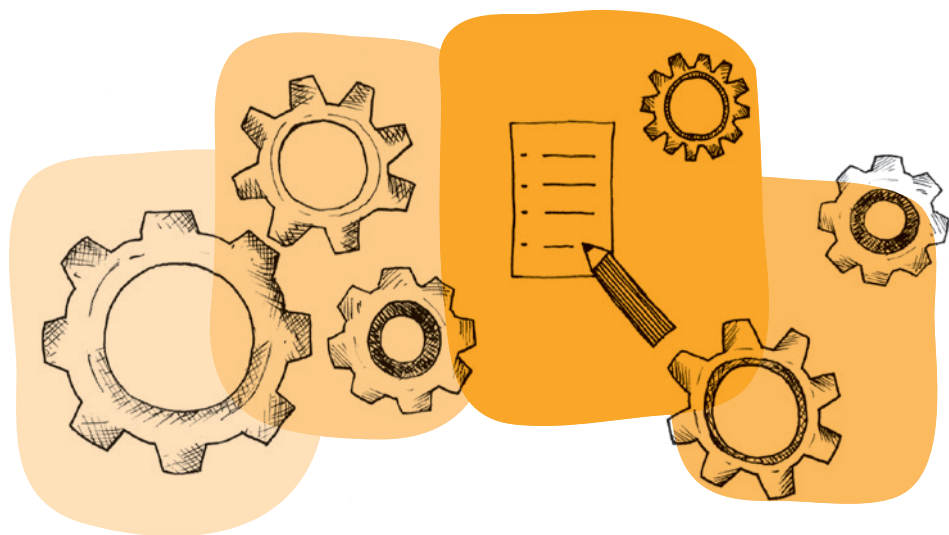
The pedagogical sequence makes it possible **to group together the pedagogical sequences in a single document** and thus **to imagine a progressiveness in the acquisition of knowledge and means** from an empowerment perspective.

With a framework in place, trainers will have **more time to focus on the content of the training and thus ensure that the objectives and skills are geared towards empowerment**.

This means, for example, favouring sequences, composed of exercises and knowledge, oriented towards individual empowerment in the first instance, and continuing with sequences aimed at collective empowerment.

Key words

PEDAGOGY
OBJECTIVES
METHODS OF ANIMATION



Facilitating non-mixed groups with men



Objectives

The aim of this fact sheet is to create the right conditions for men to reflect on their masculinity and build egalitarian masculinity.

The goal? Involving men in a women's empowerment project enables women to receive support from those around them (husbands, fathers, brothers, sons, neighbours, etc.), to avoid being blocked by their male peers, and encourages their emancipation process.

Practical use

As a facilitator or trainer, it is important to work on your position to facilitate the process of deconstructing traditional masculinity and promote equitable behaviour between men and women. Discover some practical advice on how to move towards a role as a facilitator and prepare to use the tools presented in this collection.



½ training day

A few good practices

Here are a few good practices for working on egalitarian masculinity in spaces with men.

NON-MIXITY

To begin with, it is essential **to work in single-sex mode**, i.e. to bring together an all-male group. It is preferable that the facilitator is also a man. If women are present, men may not express themselves naturally and limit their participation. It is also preferable for the facilitator to come from the community, as it is always easier to talk to your peers.

OFFER SOMETHING OTHER THAN TRAINING

To encourage the men to take part, you can **suggest an activity that they enjoy or are used to doing**: playing sport together, organising an inter-neighbourhood football tournament, meeting in a café to talk about politics, etc. This activity can bring them together and is a pretext for starting to talk about the reality that these men experience, but also about the women around them.

MEETING IN THE RIGHT PLACE

It is preferable for the meeting place not to be identified as a place dedicated to women and their emancipation. **A place that is accessible to men** on a daily basis, is one less obstacle to starting the process of collective reflection with men.

BUILDING TRUST

The key to the facilitator's role is to establish a climate of trust:

- Between participants themselves
 - Between the facilitator and the participants
- To help participants get to know each other and start talking to each other, **you can offer fun activities**. For example: an informal discussion to create a friendly atmosphere at the start of the session, ice-breakers or games to help people get to know each other, work in small groups to encourage everyone to speak, etc...

The facilitator must also create a bond of trust with the participants. At the start of the session, the facilitator can remind participants of **the principle of confidentiality** and invite them to ensure that the discussions are not repeated outside the group. In this way, the men will be able to talk freely about the problems they encounter on a daily basis, as men, around masculinity.

CREATING A CLOSE, HORIZONTAL RELATIONSHIP WITH PEOPLE

- The role of the facilitator is **to accompany the discussion and reflection**, not to pass on their own knowledge. The closer the facilitator gets to the participants, the more they will be able to contribute horizontally to the discussions. These relationships and the process of sharing is the starting point that new practices will be built on.
- You can use **accessible language, closer to the way the participants express themselves**. This will help the men to speak more confidently, as they would with friends in the street.
- It's also a good idea to let men know that you're still **available to talk to them, outside this space**. This could be by phone, WhatsApp or any other method appropriate to the context.
- Another facet of the facilitator's role is **to give participants an active role and promote participation**. They are the protagonists of the process. This can be achieved by setting up small action plans drawn up by the participants themselves, or by setting up a management committee for this non-mixed space.
- Avoiding a relationship of domination and **favouring mutual respect** will enable you to share on an equal footing. To achieve this, it is important to listen to men and give them the floor, rather than taking it from them. This is often referred to as listening circles or talking circles.
- And last but not least: **lecturing participants on machismo does not work!** A «top-down training» approach does not help to engage and interest men. The so-called «vertical» methodology does not allow men to take ownership of the subject and question themselves. Knowledge is not imposed on others, it is built collectively.

A popular education method: see, analyse, act

To work with men to build the foundations of an egalitarian masculinity that corresponds to the reality and daily life of the group, CENCA and APEF propose several steps:

1. SEE

Questioning based on people's experiences. Share the participants' life stories and accept everyone's fears. Starting by talking about personal situations at work and at home, and the challenges they face as men, is an effective gateway to tackling the issues of gender inequality.

2. ANALYSE

Identify the gender norms that are imposed on participants in their culture. Then confront them with different realities from those they have learned. Analysing the system that generates the conditions for traditional masculinity, but also the oppression to which people are subjected, will then enable the group to deconstruct hegemonic masculinity. This can be done by exploring men's representations of masculinity (see Tool worksheet 10: Men's talking circles).

3. ACT

Building new masculinity together. Together with the participants, find solutions that can be implemented on a daily basis to promote equal behaviour between women and men.



Important points : It is important for the facilitator to have a good knowledge of gender and masculinity issues, so as not to reinforce harmful attitudes towards women or even diminish women's power to act.

A first step might be for the facilitator to analyse his or her own attitudes, roles and behaviour as a man in society, in his family, at work, etc.



A brief theoretical reminder

Don't hesitate to refer to the theory sheet on masculinity (see the «I want to understand» section).

Key words

HORIZONTAL RELATIONSHIP
NON-MIXITY
FACILITATION



Did you say gender?



Objectives

Thanks to two animations, you will allow participants to dissociate, on the one hand, the biological characteristics linked to a person's gender and, on the other hand, the social representations associated with them.

The goal? To avoid confusion between sex and gender and to become aware of the cultural, social and historical construction behind this concept.

Content description

To facilitate the appropriation of the concept of gender, it is important **to understand the difference** between the biological characteristics specific to an individual's sex and the economic, social and cultural attributes associated with being male or female.

Practical use

Let's go!

Two animations exist concerning this workshop, one works in the form of drawn representations of the body and the other is interested in social situations.



about 1h
for each activity

TO TEST THE ANIMATION «DRAWING A MAN AND A WOMAN»:

- > Invite participants to form sub-groups of about five people.
- > On a piece of paper, ask them to draw their own representation of the silhouette of a man's and of a woman's body, highlighting what they consider to be the physical attributes of men and women;

The objective is for the group to agree on the characteristics of each silhouette.

To take it one step further: have participants indicate around the silhouettes the behaviours, values, attitudes and abilities that would seem to correspond to the gender of the silhouette.

Once the silhouettes have been drawn and the indications written down, start the discussion. One after the other, the sub-groups present their production to the audience, explaining the arguments that have been written down.

In order to highlight the differences between the two silhouettes, the facilitator lists the elements of each restitution in a table that clearly distinguishes between biological characteristics (sex) and social constructs (gender).

TO START THE SECOND ANIMATION «GENDER ROLES»:

> First version: the set of cards




Provide each participant in pairs with a set of picture cards (that you will have created) representing roles or activities that are said to be feminine and others that are said to be masculine (examples: motherhood, bringing up children, wearing jewellery, using weapons, driving a lorry, wearing a beard, using a computer, reading books, handling tools...).

Each pair is asked to separate, in a first heap, the activities associated with the female sex and, in a second heap, with the male sex.

If some images are common to both sexes, encourage the creation of another «mixed» pile.

Ask participants to post their cards on a wall on which two post-it notes have been placed to symbolize two columns: one for the male activities, «Men», and the second for the female activities, «Women».

As for the mixed activities, they can be in another row below the two columns.

MEN	WOMEN
	
MIXED	
	

Then, give participants the opportunity to justify their choice of sorting and display.
Each pair can then express their arguments for two cards.

> **Second version: if I had been born a different sex**

The principle of this workshop is to find out what would have changed in a participant's life if he or she had been born the opposite sex.

It is possible to do this workshop in groups or individually. Simply ask the participants to project themselves into the life they would have had if they were born male or female.

After a short period of reflection, propose to collect the ideas and fill in a table together, as in the example below.

IF I WERE BORN WITH A MALE SEX (WOMEN'S RESPONSES)	IF I WERE BORN WITH A FEMALE SEX (MEN'S RESPONSES)
<p>Sample responses :</p> <ul style="list-style-type: none">> Becoming President of the Republic> Having several wives> Travelling everywhere without permission> Truck Trailer Driver> Football	<p>Sample responses :</p> <ul style="list-style-type: none">> Make-up> Promote the division of household chores> Not agreeing to have children> Coordinator of a women's association for the defence of women's rights> Giving birth

To summarize, invite the participants to analyze the results of these two categories. You can, for example, notice differences:

- > taking more responsibility, if you were born male, or having more freedom in relationships and couples, or even social recognition;
- > wearing make-up if you were born female, or having more domestic tasks and taking care of the children's education.

What is the final word?

To get started on the analysis, following either version, suggest imagining that the attributions are exchanged. Invert the «Men» and «Women» post-it notes in the columns on the wall.

In this new configuration, ask the participants: *Can a man have this role? Can he do this task?*

For example: *Is it possible for a man to wear earrings? Can a woman drive a truck?*

When roles cannot be reversed, such as in motherhood, mark the card for this activity with a cross.

To conclude, encourage the audience to ask why certain roles cannot be reversed at all.

Explain that for cards that can only be performed by one sex, the inability of the other sex to perform the role is related solely to biological reasons. All other activities that can be performed by both sexes depend only on social constructions, and therefore on gender, and take the form of representations.



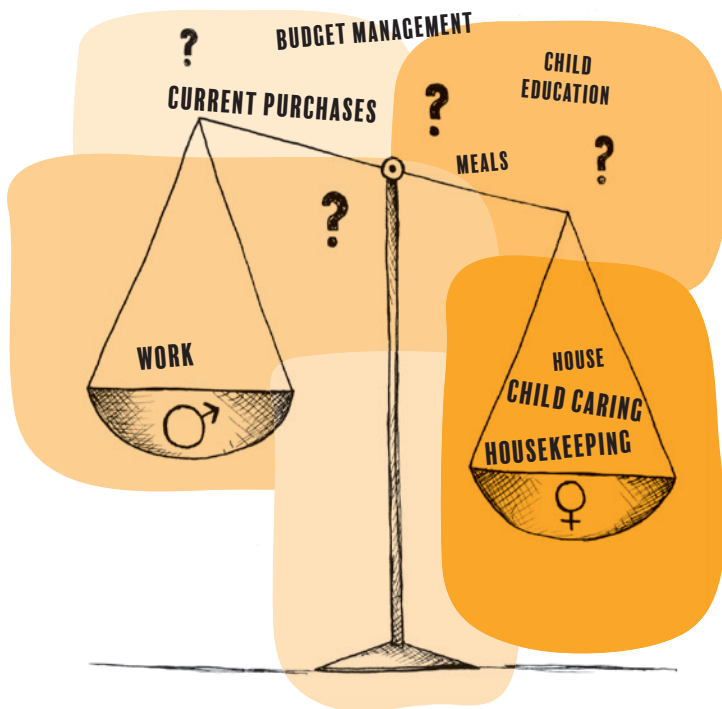
A brief theoretical reminder

Do not hesitate to use the Gender Fact Sheet (see Part 1).

Key words

**GENDER
SEX
SOCIAL REPRESENTATIONS**

The gender task balance



Objectives

The aim is to enable everyone to become aware of gender stereotypes and to identify areas of activity in personal, professional or public life on which it would seem interesting to work in order to enter into a process of equality and empowerment.

Practical use

Distribute a double entry table to each participant with a «dedicated time/involvement» column and a «decision making» column. Ask each participant to fill in, line by line, the percentage of time considered dedicated to these different activities, on the one hand, by women or girls and, on the other hand, by men or boys.

Content description

The gender task balance is a tool that makes it possible to visualize the distribution of tasks and workload by gender through the analysis of a panel of activities.

It is best to do this work individually to begin with. Then, at the end of the workshop, get your audience to share their opinion on the results obtained in this table.



1 to 2h

	DEDICATED TIME / INVOLVEMENT		DECISION-MAKING	
	WOMEN/ GIRLS	MEN/ BOYS	WOMEN/ GIRLS	MEN/ BOYS
FAMILY				
RECURRING PURCHASES				
FAMILY BUDGET				
CHILD CARE				
MEAL PREPARATION				
EDUCATION OF CHILDREN				
MAINTENANCE OF THE HOUSE				
FAMILY ASSISTANCE (ACCOMPANIMENT, SERVICE PROVIDED, HEALTH)				
CHOOSE A PROFESSIONAL FIELD, SPECIFY THE OCCUPATION IN THIS FIELD				
1. INDUSTRY				
2. BUSINESS				
3. AGRICULTURE				
4. MEDICAL/CARE				
5. PERSONAL SERVICES				
6. LAW				
7. TERTIARY INDUSTRY (SERVICES)				
8. SOCIAL WORK - ASSOCIATIONS - EDUCATION				
9. ART AND CULTURE				
10. INFORMAL WORK				
COMMUNITY/PUBLIC AREA				
PARTICIPATION IN THE LIFE OF THE DISTRICT, ASSOCIATIVE ACTIVITIES...				
POLITICAL REPRESENTATION (MANDATE)				
CITIZEN PARTICIPATION (NEIGHBOURHOOD COUNCIL, TENANTS' ASSOCIATION, ETC.)				

The groups will pool informations which will increase their knowledge on the major trends in gendered activities, whether they are family, professional or public.

There are two ways of doing so : you can invite participants to share the results of their cards (this option works regularly with groups that know each other well), or you can do research, upstream, on the representation of women and men in the professions, in the political sphere, etc. There are sometimes studies that report on the distribution of domestic tasks.

The balance makes it possible to present **the theory of the three roles** in so far as it sheds light on the concept of the double or triple day, according to which women combine different roles (reproductive role - family; productive role or occupation and the community role). Depending on the country, the balance can also be used to present the under-representation of women in certain economic sectors or occupations.

Finally, the column on decision-making allows us **to talk about women's economic dependence** in certain contexts where access to an economic activity does not guarantee autonomy since they hand over their salaries to male family members.

It is possible that among the participants, there may be people who do not fit into the trends presented because their family situation or occupation would be the opposite of the trends. You can draw on their experience to recall that inequalities between men and women are the result of social representations that evolve over time and according to societies or traditions.

A discussion can be initiated to reflect on solutions or processes to be implemented to overcome these inequalities.



Adapting the tool :

If you want to highlight the idea that gender relations can change over time, you can invite some participants to use their parents or grandparents as a model for filling in the form.

This can also be useful to bring diversity to a group that may be homogeneous (for example, of the same age or socio-professional category).

VARIATION OF THE TOOL: THE DAILY TIMER

The daily timer details the amount of time allocated by men and women to each of their activities over the course of a day.

You can use this tool as part of a men's discussion circle: ask the men individually to list on a sheet of paper all the activities they carry out on a normal day, from waking up to going to bed, and indicating the times.

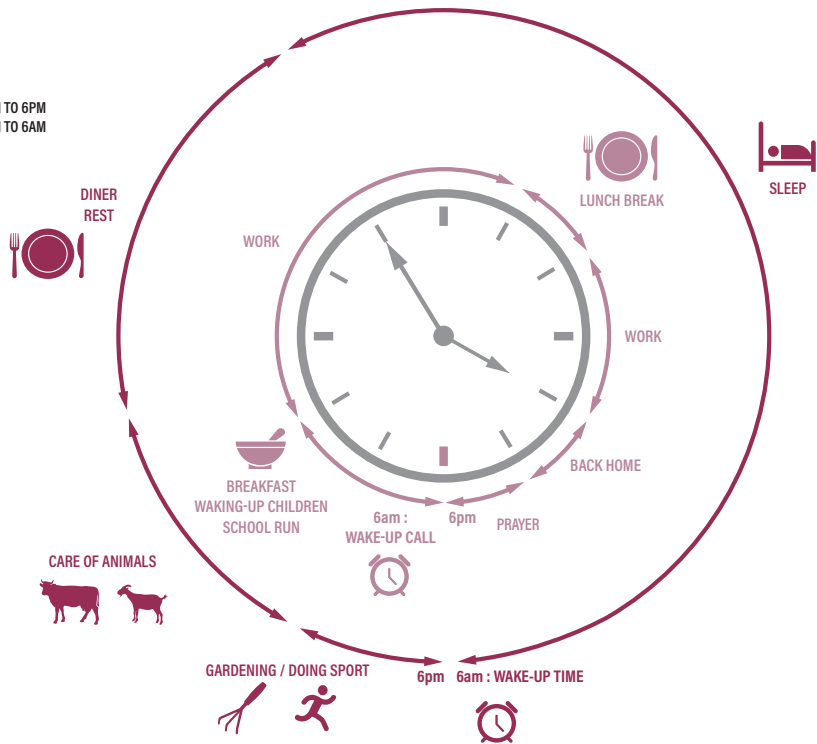
Then ask them to repeat the exercise, detailing their wife or sister's normal day.

During the feedback, the facilitator can draw two pie charts to represent the amount of time that these men and their wives/sisters devote to their daily activities.

Following this exercise, the facilitator can ask the men what they see in this summary diagram, the differences they observe between the men's and women's daily clocks, what surprises them, etc.

EXAMPLE OF DAILY TIMERS

- CUTTING FROM 6AM TO 6PM
- CUTTING FROM 6PM TO 6AM



Key words

POWER TO ACT
 GENDER INEQUALITIES
 GENDER STEREOTYPES

Critical analysis of gender-based violence



Objectives

This workshop is an opportunity to initiate a critical reflection on gender violence.

The goal is to favour a time of expression to better understand the control mechanisms and to analyse the different types of violence.

This step is a prerequisite for the formulation of concrete responses to combat violence.

Content description

Using a discussion tool, participants will be able to analyse sentences that can be heard in their daily lives, connecting them to different situations of violence.

This awareness is a way of launching a debate on typologies of gender violence.



about 30 minutes

Practical use

As a first step, form groups of 3 to 4 people and hand out a copy of the table of different ways of control.

You can also display the board in a corner of the room. Explain to the participants that they will be using the board during the exercise.

DIFFERENT WAYS OF CONTROL “GBV is a control apparatus dedicated to maintain women and men in their role determined by society.”	
DENYING, MINIMIZING	Refusing to admit the assault, not feeling responsible for his violent behaviour.
ISOLATE	Control what the victim does, who she talks to, who she sees, limit her outside activities, forbid her to go outside.
PUT INTO PERSPECTIVE, CUSTOMS...	Relativize the seriousness of acts and their consequences. <i>For example: «men are like that», «it's typically feminine», «with us, it's normal», «it's always been like that»...</i>
BLAMING, HUMILIATING, POINTING FINGERS...	Saying it's the victim's fault, devaluing her so she loses self-confidence, blackmailing her...
STALKING, SCARING, HITTING	Scaring the victim with looks, words, gestures, assaults, blows, sexual violence.
USING PROSTITUTION, PORNOGRAPHY, HYPER-SEXUALIZATION	Considering the body as an object, conveying the image of the successful man, using sexuality and physical appearance to compliment someone, hyper-mediatizing sexual behaviour.

Before the workshop, you will prepare sentences from everyday life that can express a situation of inequality, control or submission between women and men.

Here are some examples of sentences to write on small papers for each participant to pick one:

I DIDN'T HURT HIM VERY MUCH.
WHEN I'M ALONE, MY BOSS TRIES TO KISS ME.
SORRY FOR THE SLAP, I DIDN'T KNOW WHAT I WAS DOING, I'D HAD TOO MUCH TO DRINK.
I DON'T WANT YOU TO WORK, YOU HAVE TO STAY HOME!
IN MY RELATIONSHIP, THERE HAS TO BE SEX ALMOST EVERY DAY.
IT'S A COMPLIMENT WHEN SOMEONE WHISTLES AT YOU IN THE STREET.
WHEN A GIRL SAYS NO, IT OFTEN MEANS YES.

In sub-groups, ask each participant to pick a piece of paper with a sentence written on it. The person presents the sentence to the others, indicating whether he or she thinks it was said by a man or a woman. Then, each participant imagines the context in which the sentence could have been said and each links the sentence to the different ways of control board which was distributed/ posted at the beginning of the workshop. You can give a sheet of paper for the group to annotate their views. Give them about ten minutes to discuss the sentence.

Finally, open the debate in plenary. Each group is then invited to present the sentence they have picked, the context they have imagined and the means of control to which it corresponds. The other participants can complete or share their questions.

In conclusion, you can show the participants how relevant it is to be aware of the different types and techniques of control between people. Indeed, **the more an individual knows about the violence he or she may be confronted with, the more he or she will be able to identify, name and denounce it** (cf. section *I want to understand*).



Point of attention! The facilitation of this workshop requires the facilitator to have a minimum knowledge of the different types of violence and the cycle of violence.

Key words

**GENDER
EMPOWERMENT
GENDER VIOLENCE**



Men's talking circles



Objectives

The aim of the men's talking circles is to get men to consider and discuss ideas of representations of masculinity in a non-mixed environment, and to raise participants' awareness of issues such as gender inequalities and stereotypes, the division of household tasks, gender-based violence, etc.

The goal? The ultimate aim of the discussions and activities is to involve men as allies in the debates and actions needed to achieve gender equity and combat hegemonic masculinity.

Content description

Through two presentations, you will enable participants to identify and become aware of the practices and behaviours that influence the construction of their masculinity throughout their lives, and to discern how their relationship with their father represents one of the main sources of learning with regard to their role as father and spouse.



Approximately 1 hour
for each activity

Practical use

Talking circles between men can include 4 phases:

1) An introduction in the form of an informal discussion with all the men, starting with their current concerns. The facilitator gradually guides the discussion towards themes related to representations of masculinity, male-female relations, etc.

Example: Start by asking about the news in the neighbourhood, or how the men feel about the current socio-economic and political situation. You can progressively ask the men questions to get them to discuss the place of women and men in household management, to get them thinking about the role of women as allies and collaborators/partners in household management.

2) A reflection activity for individuals or small groups, aimed at raising awareness of the representations of masculinity they have inherited from their fathers, or of the division of household tasks within the home. This sheet contains the content of two reflection activities to be tested during these talking circles.

3) A time for feedback and discussion, in which you can ask the men what they have learnt from this exercise, what surprised them, and the behaviours and actions they can put in place to remedy the problems they have identified, without forcing all the men to respond. *Example: what household chore could you do to lighten your wife's workload?*

4) A final wrap-up by the facilitator, to make the link between this exercise and the theme of egalitarian masculinity, in a non-judgemental way, and ask the men for their overall feedback on the session.

THE «DIKTATS OF MASCULINITY» ACTIVITY

> Divide the participants into groups and give them a sheet of paper and markers to draw three columns to fill in:

WHEN I WAS A CHILD, WHAT DID I DO TO PROVE THAT I WAS A MAN?	WHEN I WAS A TEENAGER AND A YOUNG MAN, WHAT DID I DO TO PROVE THAT I WAS A MAN?	WHAT AM I DOING RIGHT NOW TO SHOW THAT I'M A MAN?

The aim is to enable men to identify and become aware of the practices and behaviours that lead to the construction of masculinity at different stages of life. This activity invites men to reflect on and deconstruct the actions and behaviours expected of them as boys, teenagers and adults in order to prove that they are men.

> Then ask the men to pool their thoughts and review the exercise together. For example, you could ask them :

- *What do you think of this activity? What do you think it highlights?*
- *Have you noticed any patterns or trends? What do you think about this?*
- *What happens if a boy doesn't perform these behaviours? How is he judged/seen by others? Do you know any men like this? If so, how do they live?*

«MY FATHER AND ME» ACTIVITY

- > This activity begins with a period of individual reflection. Give each man a sheet of paper and a felt-tip pen. Ask them to draw a line on the paper to form two columns.
- > **First**, they write in the first column the things they have in common with their fathers.
- > **Next**, ask them to write in the second column all the differences with their fathers on the same points.

	SIMILARITIES WITH MY FATHER	DIFFERENCES WITH MY FATHER
ATTITUDES AND BEHAVIOUR		
QUALITIES AND DEFECTS		
EDUCATING AND CREATING LINKS WITH CHILDREN		
LINKS WITH WOMEN		
LINKS WITH FAMILY MEMBERS		

- > **In a 3rd period of collective reflection**, you can invite the men to share what they discovered during the exercise. The following questions can be asked to stimulate discussion:
 - *What characteristics do I imitate from my father?*
 - *What are the characteristics/attitudes/behaviours of my father that I repeat with my daughters and sons, even when I don't agree with him on that aspect?*
 - *What can I do with these characteristics that I have repeated and that I don't like or that are harmful to my children and/or my wife?*



You can also encourage men to think about the division of household tasks between men and women using the «daily timer» activity, which is similar in principle to the gender task balance (see tool worksheet 8 The gender task balance).

What is the final word?

Throughout their lives, men feel pressure to conform to gendered social norms that lead them to adopt behaviours associated with virility.

These representations of the ideal man, which they are not necessarily aware of reproducing, have negative consequences for women, children and family dynamics, sometimes encouraging men to

adopt authoritarian and aloof behaviour in order to be recognised. It is therefore crucial to challenge these norms and promote practices that allow men to express themselves without compromising their well-being or that of others, thereby creating a healthier environment for all.



Theoretical background

Feel free to refer to the theory sheet on masculinities (see Reference Points for Understanding) and tool sheet no. 6 Facilitating non-mixed spaces with men.

Key words

DECONSTRUCTION
GENDER STEREOTYPES
MALE IDENTITY
FATHERHOOD

The turning tables of action



Objectives

The objective is to put the participants in a situation of creative reflection in order to come up with concrete actions to be implemented in their group, collective or organisation that contribute to empowerment.

The goal? To mobilize ideas in a flexible and free framework to propose strong actions.

Content description

The the turning tables of action tool will be a key element in the deployment of actions contributing to empowerment in a collective or partner group. Indeed, through a large moving brainstorming session, you will lead your organisation to develop ideas for actions that will empower people in vulnerable situations. Are you ready for an outpouring of ideas?

Practical use

Let's get started!

- > **To start the workshop**, identify a limited number of questions (about 3 or 4) that you want to get participants thinking about;
- > **Then**, position in the space with the greatest care, as many tables as there are issues to be addressed;
- > **Then**, with your best pen, write down one question per poster (minimum A3 size), and distribute each question poster on each of the tables arranged.



1h30 to 3h

Now everything is ready!

Then stand on your two legs and raise your voice for the instructions:

- > «Sit down at a table and discuss your ideas with the group and write them down on the posters;
- > You can stay as long as you like around the question-table you are interested in. However, every 30 minutes a sound will be produced inviting you, if you wish, to join another table to discuss another issue with new people. If it is found that people are not moving from one table to another, it is possible to propose 3 rounds: the first one of 35 minutes, the second one of 20 minutes and the last one of 15 minutes. »

A few examples of questions on the theme of violence against women to get some ideas:

- > *How to prevent or raise awareness of violence against women?*
- > *What can our organisation do to find solutions for victims of violence?*
- > *How can we build solidarity between people in vulnerable situations?*

What's the final word?

You have two options to wrap up this giant brainstorm:

- > **The first** is to make a wall display of the posters. In this case, suggest to the participants to walk around the space to get acquainted with all the proposals that have emerged.
- > **The second** is to organize a collective restitution. Be careful, you must allow enough time for the restitution. In pairs, two rapporteurs, per poster, voluntarily offer to read out loud the proposals. At the end of the reading, the audience can add or react to these ideas for solutions.

It should be noted that there are several versions of turning tables. The proposed method can take other forms, such as a World Café during which the groups supplement each other's ideas based on what has already been written.

To synthesize

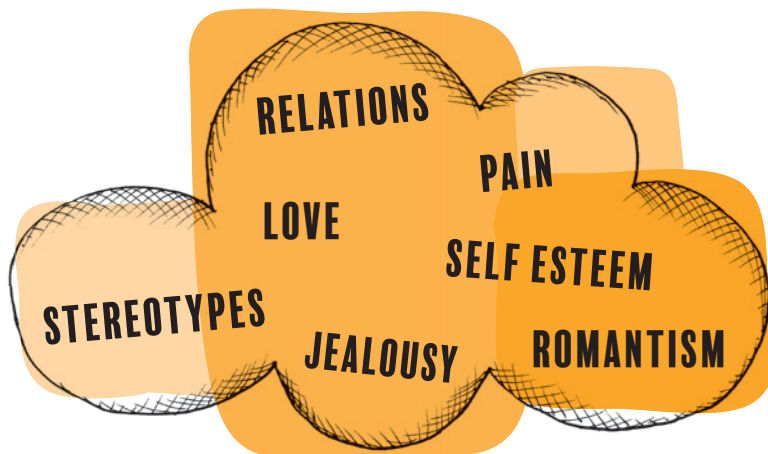
Don't forget to remind participants that the point of these turning tables is to give everyone a voice in order to be able to make propositions and to allow the most unexpected ideas to be as creative as possible.

The final goal is for the organisation to integrate the proposals for action into a strategic plan to help empower (the most vulnerable people).

Key words

POWER TO ACT
BRAINSTORMING
CONCRETE ACTIONS

The myth of romantic love



Objectives

The aim is to reflect critically on the myth of romantic love that is present in our everyday lives (jokes, songs, phrases, etc.) and its effect on our lives, as well as to encourage a process of constant self-reflection on romantic love.

Content description

Recognising that romantic love is a construct that upholds and reinforces gender stereotypes and sometimes even violence against women. Certain jokes, songs, phrases, however innocent they may seem, can be the result of a patriarchal and oppressive mental framework.

To do this, we propose to look at the love stories we were told as children and those we tell our daughters: Snow White and Romeo and Juliet, for example, reproduce gender stereotypes.

Romantic love is not the healthiest way of showing love. In the workshops, we reflect on the different forms of love: self-love, love for our children, our family, our friends and our partners. We reinforce the idea of knowing how to preserve our ties (with family and friends).

Practical use

Let's start with a few tips

The laughter generated by the group encourages a climate of empathy and trust.

This workshop depends very much on the participants, on the confidence and freedom they have to express their ideas freely. **The recommendation is that this is not the first session** (as part of a pedagogical process).

Let's get started!

> **When the participants arrive, a few popular songs about romantic love will be played.** Participants who arrive early can also suggest new songs to add to the list provided by the facilitator.

Based on these songs, the participants are invited to reflect on their content. The facilitator guides the reflection with questions such as :

- How is love described in this song?
- How does this song make you feel?
- Does this song describe the relationship you have / would like to have?

This encourages questioning and reflection on other situations, phrases, or songs. This first sequence also enables participants to become aware of the extent of stereotypes in relationships.

> **After this first sequence,** the facilitator is invited to introduce the topic and the workshop. Given the highly personal nature of this workshop, it is strongly recommended that the facilitator encourages participants to show a great deal of patience and empathy in their discussions, in order to create a climate of trust.

> **To kick off the workshop,** the facilitator gathers the participants' previous ideas on «romantic love», and writes them on a blackboard or flipchart that can be viewed throughout the session.

> Participants **then** receive cards cut in half with phrases about romantic love. *For example:*

- *I've found / my other half*
- *Love will / tear us apart*
- *I love him / to death*
- *Love is / blind*

These phrases can be adapted to suit each context, drawing on local proverbs, expressions, and songs.

Once they have seen their cards, the participants have to look for the other half (the person holding the other half of the cut card) in the room. Once the pairs have found each other, they come together and discuss the sentences. The facilitator asks the participants if they have heard them before, what they think of them and if they have used them before.

Each pair is encouraged **to share their impressions and thoughts on these phrases.**

> **Based on these phrases,** the facilitator suggests a debate, by splitting the room in two: one side «I'm for it», one side «I'm against it», in the middle «I'm not sure».

This activity **creates a collective debate around these adages and phrases.** The participants explain their positions, and a debate takes place between the different visions of romantic love.

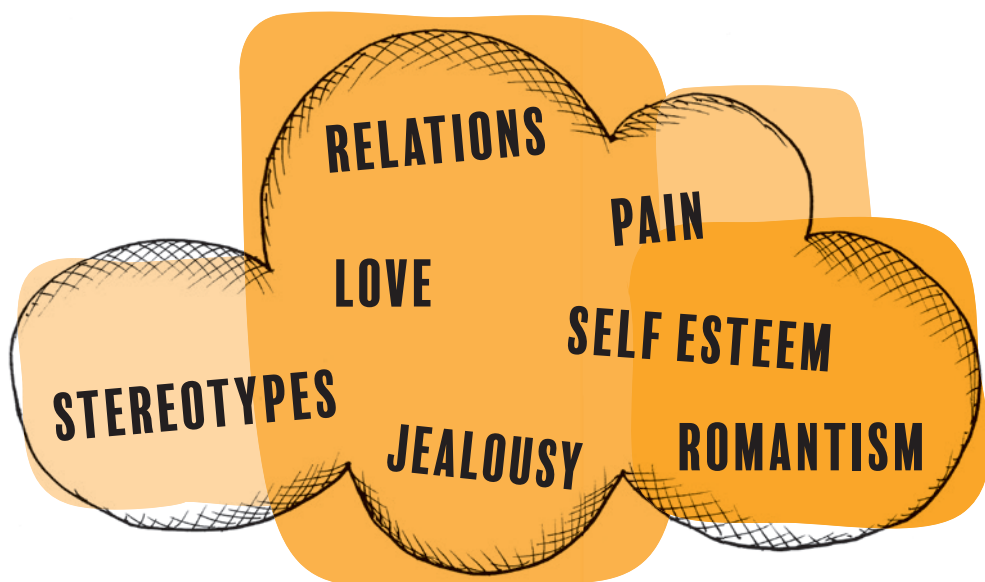
What is the final word?

The facilitator explains that **our representations of machismo are not always accurate**. It is expressed not only in extreme forms of violence (such as femicide) but also in familiar, everyday phrases that we ourselves have uttered.

The facilitator introduces the concept of self-love. The idea is to encourage participants to stop idealising romantic love, and that each woman should question her active role in reproducing these stereotypes (*e.g. making disparaging judgements about single mothers, women who don't have children, women who don't want relationships, etc.*).

Key words

LOVE
GENDER STEREOTYPES
EMPOWERMENT



The empowerment grid

Evaluating a formative process contributing to empowerment



Objectives

You will understand the issues related to training evaluation thanks to the empowerment grid tool that will allow you to measure how training contributes to empowering participants.

Content description

In order to animate a time around evaluation applied to the empowerment process, discover an example of practical use.

The empowerment grid will enable you to illustrate and analyse each dimension of the empowerment process.



Grid to be completed according to the time available to participants

Practical use

The evaluation allows participants to become aware of what they have learned, as well as facilitators to get feedback on what participants have learned in order to adapt their training support in this long empowerment process.

How to use the empowerment grid in an evaluation framework?

Empowerment can be broken down into three types of power (cf. chapter: Benchmarks for understanding):

- > inner power;
- > the power of;
- > power with.

These powers are declined and structured around **four interdependent dimensions and feed off each other** during the process of taking power to act (table below) :

- > Having;
- > To know;
- > Want;
- > Power.

For each of these dimensions of empowerment, different tools can be used to collect information on the evolution of the person or group being formed/accompanied.

This type of tool is particularly interesting when people take part in emancipatory trainings, i.e. trainings that aim at strengthening self-confidence as well as providing technical knowledge.

OWNERSHIP - Resources, access to services and personal situation

1. Roles (paid/unpaid work, education, job search; single father/mother; spouse ...), activities and responsibilities arising from social roles and relationships (relationships with family, relatives, social groups)
2. Individual and family income and income management
3. Access to services (housing, bank, care, etc.)
4. Resources, property and their use (house, land, goods, tools, natural and productive resources)
5. Access to public spaces (mobility, freedom of movement)

KNOWLEDGE - Skills and critical awareness

1. Technical training and basic general learning level (languages, literacy, etc.)
2. Individual critical awareness of power relations
3. Ability to formulate ideas, an opinion

WANTING - State of mind, psychological strength, ability to reach out to others

1. Acceptance and self-esteem
2. Self-confidence (recognition of abilities and assignment of responsibilities by self and others)
3. Public Speaking
4. Personal development (personal project, appreciation of one's quality of life)

POWER - Critical awareness and capacity for collective influence

1. Collective critical awareness of power relations and the power of collective action
2. Participation in associations, networks related to local development
3. Capacity for collective influence (responsibilities, actions taken, local influences)

The first step is to create a questioning grid. Starting from the dimensions of empowerment, you will select the criteria that are targeted by the training (self-confidence, speaking out, literacy, etc.).

For each of the criteria, you are going to formulate a proposal that makes it possible to measure the evolution of the person or group, on a scale ranging from 1 (no) to 5 (yes), at different moments of the training (at the start/after the training).

Example: Workshop on gender-based violence

DIMENSION	ACTION	DATE	1	2	3	4	5
HAVE	I have full ownership of my income	START TRAINING					
		AFTER TRAINING					
KNOW	I can identify gender-based violence	START TRAINING					
		AFTER TRAINING					
WANT	I dare to express my desires and opinions	START TRAINING					
		AFTER TRAINING					
POWER TO DO	I take part in collective actions	START TRAINING					
		AFTER TRAINING					

You can formulate as many proposals as criteria targeted by the trainings but **be careful not to make a very long form!**

It is advisable to administer this questionnaire at the beginning and at the end or after the training to measure changes.

If the person cannot read and write, you can offer to fill in the questionnaire together during a follow-up interview.

Key words

EVALUATION
EMPOWERMENT GRID
MEASURING EMPOWERMENT



The estimometer

(or confidence scale)



Objectives

The objective is to accompany people in gaining self-esteem in order to gain the power to act.

The consciousness of their own worth will allow each person to define their capacity for action, identify their strengths and weaknesses and work on the levers to gain self-esteem.

Content description

Low self-esteem affects the ability to act. Using a grid presenting situations from their daily lives, invite participants to reflect on their own obstacles to be transformed into levers for better action.

This self-assessment tool can be used as a starting diagnosis or as a useful compass to free oneself from relationships of domination.

Practical use

With a written support!

- To begin the workshop, distribute a four-column table to each participant;
- The facilitator reads the different situations on the table, line by line, and allows participants time to respond to each one.
 - > On a scale of 1 to 4, the participants are individually asked, for each situation, to indicate what best corresponds to their reality (in terms of feelings, etc.):
 - 1: totally corresponds to my reality
 - 2: corresponds mostly to my reality
 - 3: partially corresponds to my reality
 - 4: does not correspond at all to my reality

Then, each participant specifies, for this situation, in front of whom he/she feels more or less able to live it. Then completes the place and the way in which he/she reacts or feels able to carry it out.

 1 to 2h

Some examples of situations to give ideas according to the 3 axes:

SELF-ESTEEM AXES	SITUATION REPORT	SCALE FROM 1 TO 4	IN FRONT OF WHO? (COLLEAGUES, FAMILY MEMBERS...)	WHERE? (AT HOME, AT WORK, IN THE PUBLIC SPACE...)	HOW DO I REACT IN THIS SITUATION? HOW DO I REALIZE IT?
SELF- CONFIDENCE	I feel insecure	Example : 3	Colleagues	At work	I'm afraid of being assaulted by my fellow men.
	I often feel discouraged				
	I accept criticism				
	I say what I think, my opinion, my disagreements...				
	I ask for help when I need it.				
	I can defend my rights and fulfill my duties				
RELATIONSHIP TO ACTION	I am able to find my way around on my own, to get around and take transport on my own.	Example : 1	My Family	In the public space	I am able to take my children to school by taking public transport.
	I know the places where the social services, cultural and sports sites of my city are located.				
	I'm managing my financial problems				
	I have time to participate in outdoor activities with my family.				
	I am able to obtain information to improve my daily life (training, money, etc.)				
REPORTING TO OTHERS AND DECISION MAKING	I have civic responsibilities (local groups, union, etc.)	Example: 4	Neighbours	In the district	I am afraid to get involved in local groups
	I think if I get involved with other people, we can improve our quality of life.				



Once the grid has been completed, the facilitator asks participants to **express their opinions on the exercise results**. Depending on the size of the group, this discussion can be conducted in small groups.

To continue the discussion, the following questions can be asked to the group:

- What do you personally want to change?
- How can this be achieved?
- What could help you do this?



Variation for a live workshop

You can propose this same exercise in the form of a staging. For example, a staircase can be used as an opinion scale: the lowest step of the staircase would be the lowest level of suitability, while the highest step would symbolize the highest level of suitability for the situation.

What is the final word?

Low self-esteem among women, a very common phenomenon, manifests itself in many ways in all the activities and projects they undertake. It is expressed by a negative evaluation of their ideas, their decision-making and thinking abilities.

Low self-esteem among men is manifested in another way. Depending on their social roles, men have to maintain a secure image, they have to conceal their limits and weaknesses.

This is why aggression or violence can be expressions of low self-esteem in men.

The participants' ability to become aware of and identify their own abilities or blocks to self-esteem will enable them to work on their power to act for social transformation.

Key words

**POWER TO ACT
SELF-ESTEEM
SELF-EVALUATION**



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